

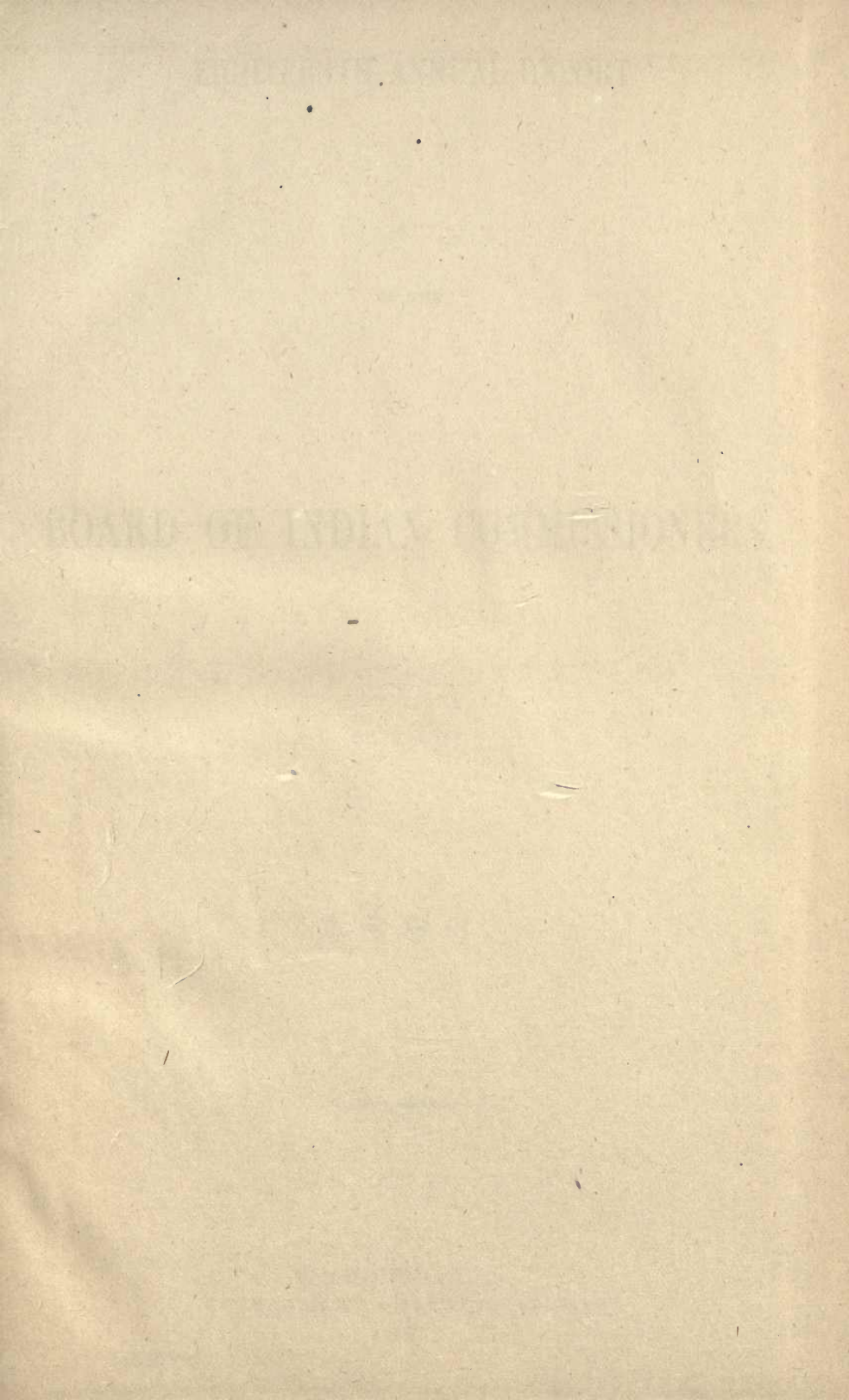
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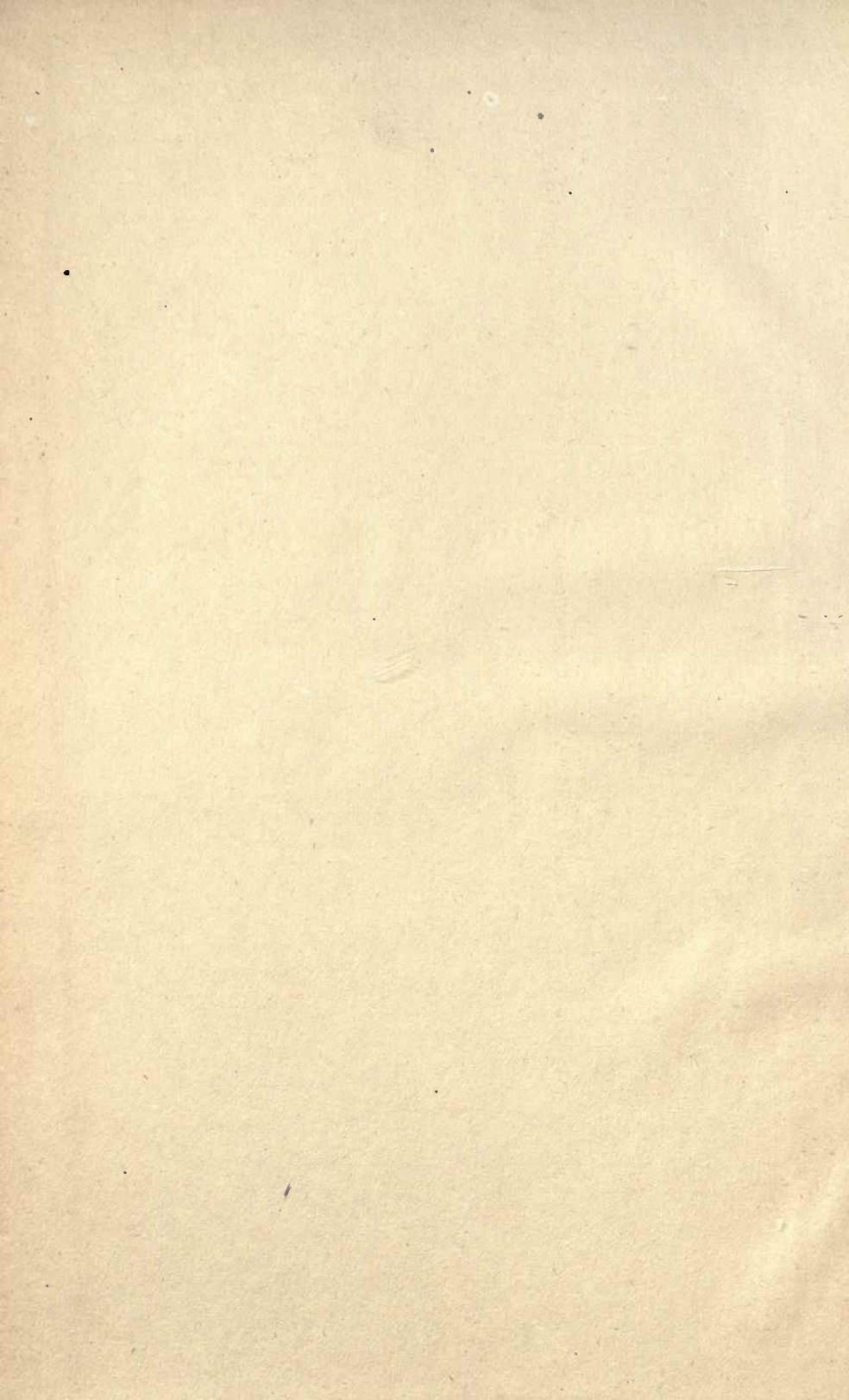
EIGHTEENTH ANNUAL REPORT
OF THE
BOARD OF INDIAN COMMISSIONERS
—
1886

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EIGHTEENTH ANNUAL REPORT

OF THE

BOARD OF INDIAN COMMISSIONERS.

1886.

WASHINGTON:
GOVERNMENT PRINTING OFFICE,
1887.

FOURTEENTH ANNUAL REPORT

BOARD OF INDIAN COMMISSIONERS

1881.

WASHINGTON:
GOVERNMENT PRINTING OFFICE:
1881.

REPORT

OF THE

BOARD OF INDIAN COMMISSIONERS.

WASHINGTON, D. C., *January 31, 1887.*

SIR: We have the honor to submit the Eighteenth Annual Report of the Board of Indian Commissioners, in pursuance of the act of May 17, 1882.

During the year 1886 three members of the Board have closed their term of service, viz, Hon. John K. Boies, of Michigan; Hon. William T. Johnson, of Illinois; and Hon. William H. Lyon, of New York. These vacancies have been filled by the appointment of Hon. William H. Waldbury, of Michigan, Hon. James Lidgerwood, of New York, and Hon. William D. Walker, of Dakota.

MEETINGS.

Only three meetings of the Board have been held during the year the first in New York, at the time of the annual awarding of contracts for Indian supplies. The competition for these contracts was more active than ever before. The number of bids for provisions, clothing, hardware, household and farming implements, medicines, and transportation of the goods was four hundred and fifty-one, against four hundred and thirty-three in 1885, and three hundred and fifty-two in 1884. These bids were opened and read in the hearing of a large number of contractors, and contracts were awarded after a careful examination of a large number of samples. This work required the presence of the Board, with the honorable Commissioner of Indian Affairs and a corps of expert inspectors, for several weeks. The subsequent reception of the goods, their comparison with the samples upon which the awards were made, and their shipment received the constant attention of the inspectors and such supervision as the members of the Board residing in New York could find time to give. For a more detailed report of these proceedings reference is made to the report of the chairman of the purchasing committee, which will be found in the appendix.

Our second meeting was at Mohonk Lake, the residence of Commissioner Smiley, at whose hospitable invitation about one hundred friends of Indians met with us. These guests represented several missionary societies and many Indian rights associations lately formed in all parts of the country. The conference continued in session three days, hearing reports of progress during the past year, comparing views, and earnestly discussing questions of policy for the future. Among those who took an active part in these discussions was Hon. Erastus Brooks, who, though in great physical suffering, showed no abatement of mental and moral vigor. At the close of a long career of public service his last effort was in behalf of the ignorant and wronged Indian. The results

of the conference, which was of unusual interest from first to last, are embodied in the following statement:

(1) The discussions of the conference have led us to a clearer recognition of a few principles which we believe furnish the key to the solution of the Indian problem. The application and enforcement of these principles by the immediate passage of the Dawes land in severalty bill, the Sioux Reservation bill, and the bill for extending law over all Indians, would at once do more for the cause of the Indians than can be done in years without such legislation.

(2) It is our conviction that the duties of citizenship are of such a nature that they can only be learned by example and practice, and we believe that quicker and surer progress in industry, education, and morality will be secured by giving citizenship first, than by making citizenship depend upon the attainment of any standard of education and conduct; and we therefore urge upon Congress the necessity of ceasing to treat the Indians as incapable of bearing responsibilities, and the advantage of compelling them to undertake the same responsibilities that we impose upon all other human beings competent to distinguish right and wrong.

(3) The uncivilized tribe enforces no law. The tribal relation dwarfs family life and weakens family ties. The reservation shuts off the Indians from civilization, and rations distributed unearned tend to pauperize them. Therefore we are convinced that the sooner family ties and family homesteads replace tribal relations and unsettled herding upon the reservation, the better. Give to every Indian family a home, where needful, with a protected title.

(4) The opening of large parts of our great reservations to actual white settlers by the sale, in the interest of the Indians and with their consent, of lands remaining after all Indians have received ample allotments of land in severalty, we believe can be accomplished by the proposed legislation now before Congress, with justice to the Indian and with advantage alike to him and to the whites.

(5) While these results will follow the proposed legislation, we believe that the great work of education, general, industrial, and moral and religious, should be pressed forward, both by the Government and the religious societies, with unflagging zeal, with larger expenditure of money and of teaching force, at schools in the East, and in the day-schools and the boarding-schools on the reservations, and with greater hope and confidence as we see such encouraging results as have been reported to us here.

(6) We believe that the agency system in some form must be temporarily continued; and since the efficiency of our Indian service depends almost entirely upon the personal fitness and the experience of the inspectors, agents, teachers, and subordinates, who come into immediate and personal relations with the Indians, we have declared our conviction for these and for other reasons elsewhere stated that the principle of civil service reform should be at once applied to our Indian service.

(7) We thankfully express our conviction that each year sees a quickening of the public conscience in matters touching justice for the Indian, and a deepening public sentiment in favor of the full protection of his rights by law, and we invite all good citizens to join us in our efforts to protect, to civilize, and to Christianize the Indians.

The last paragraph of the above statement indicates the purpose for which these conferences and public meetings have been held. They were initiated by our Board sixteen years ago, and have been followed by the several Indian rights associations with great zeal in many of the principal cities of the country. Their influence has been great in calling public attention to the condition of the Indians, in arousing interest in their welfare, and in formulating a policy of justice and peace towards them, which has now taken strong hold of the people, and has become the settled policy of the Government.

While at Mohonk Lake the Board held a meeting for business, and adopted the following minute in relation to the retirement of Commissioner Lyon:

Resolved, That we record our sense of the great value to the Indian service, and to the objects for which this Board was created, of the prolonged service of Mr. William H. Lyon, no longer a member of the Board. As chairman of the purchasing committee for nearly six years he gave to the work of the Board the benefit of his wide experience in business life; and we believe that the time and labor which he devoted to securing and maintaining sound business methods in the purchase and the forwarding of supplies have been attended with results so beneficial to the Government and to the Indians as to deserve from us, who personally knew what his services were, a permanent expression of their marked value.

A full report of the proceedings of the Mohawk conference will be found in the appendix.

Our third meeting was held in this city, to which we invited the secretaries of the several missionary societies conducting missions and schools among the Indians, and a large number of other gentlemen and ladies interested in this benevolent and Christian work. The efforts of the churches to educate and christianize the Indian race are growing in interest and success from year to year. We find no better Indian schools than those maintained by the Christian missionary societies, and we believe that all possible encouragement and aid should be given by the Government for the continuance and extension of their useful service. We invite special attention to the reports of these religious societies and of our conference with them, which are given in the appendix.

The following resolutions were adopted:

Resolved, That the reports and other evidence laid before the conference indicate progress during the past year in many departments of effort for the improvement of the Indians. This evidence is found in the increased attendance upon schools, the enlarged membership of churches, the awakened interest of the people at large in securing justice to the Indians, in more liberal legislation by Congress touching their interests, and the wholly sympathetic attitude of the Executive in regard to the ends we seek.

Resolved, That the President is entitled to the thanks of the nation for his prompt, firm, and energetic action in protecting some of the reservations from the encroachments of cattlemen and white settlers, and that this conference most earnestly desires that he will use all vigilance to maintain the integrity of all of them, especially those in California, against unlawful seizure.

Resolved, That the conference has learned with grief that in many individual cases Indians are despoiled of their lands by fraudulent means, and invokes the aid of the Government, through its legal officers, for the protection of Indians in all their civil rights.

Resolved, That the conference regards with great satisfaction the fact that during the past year more than one-third of the Indian children of proper age to attend school have been under school instruction for at least one month. We would press upon the attention of Congress the economy of placing all this class of children under such educational influences as shall prepare them for right living.

Resolved, That the gratification afforded by the liberal appropriations for schools and for farmers to instruct the Indians has been tempered with the regret that the system of appointments to the Indian service for partisan reasons in many instances defeats the good intentions of Congress, and that this conference would respectfully but earnestly ask that the President will extend the rules of civil service to the Department of Indian Affairs.

Resolved, That as the fruits of the co-operation of the Government with the various religious bodies in the work of Indian civilization have been so abundant hitherto, we earnestly urge upon the Government an increase of this joint labor, so far as it may be compatible with constitutional limitations.

Resolved, That we hail with much hope and pleasure the passage by the House of Representatives of the Senate bill providing for the allotment of lands in severalty under wise restrictions, the extension of the laws of the States and Territories over the Indians, giving the protection, rights, and immunities of citizens. That this conference memorialize the President with reference to the importance of making this bill a law by signing it after it has been amended so as to secure in the best way possible these ends. And that the President be urged to appoint those alone who are men of the highest character and undoubted qualifications to carry out its provisions.

Resolved, That we express our unqualified condemnation of the permission tacitly given by the Government authorities to selfish men to employ Indians in exhibitions of customs belonging to their former savage state; we believe such shows mislead the public as to the present character of the Indians, and as to the possibilities of their civilization, thereby frustrating the good effects upon public sentiment of our Indian schools and churches.

INSPECTION OF AGENCIES AND SCHOOLS.

Commissioner Waldby has visited the Mackinac Agency in Michigan, and made a careful investigation of Isabella Reservation and the condition of the Indians formerly occupying that reservation and now residing in its vicinity. From his report it appears that the granting of lands in fee simple to those Indians without restriction as to alien-

ation was a mistake. Out of 86,200 acres thus granted not more than 2,000 acres now remain in the possession of the Indians. This sad result of a well-meant but unwise measure is a strong argument in favor of the plan proposed in the bills now pending, of making the homesteads given in severalty inalienable for a period of twenty-five years, with discretion vested in the President to extend the period in cases where the Indians shall not be sufficiently advanced to care for and protect their property.

Mr. Waldby has also visited the Indian school at Genoa, Nebr., the Haskell Institute, near Lawrence, Kans., and the Chillico school, in the Indian Territory; in all these schools he saw "much to admire and approve." We invite attention to his reports in the appendix.

We would willingly do more in this line of inspection not only of the schools, but of all branches of the Indian service. In the early years of the Board we gave much attention to the quality of supplies of all kinds when delivered at the agencies. We found that constant vigilance was necessary to secure an exact and honest fulfillment of contracts at all points. The temptation is great to smuggle in flour, clothing, and other articles inferior in grade to that required by the terms of contract. Once this sharp practice was quite common. We believe it has been checked in great measure and nearly suppressed. But occasional complaints still reach us that goods and provisions received are unfit for use. Were we furnished with sufficient funds simply to pay the necessary traveling expenses we could promptly investigate such complaints, and in addition assist in such negotiation with Indians as may from time to time be authorized and required by law.

LEGISLATION AND PROGRESS.

Though for the reasons above stated we have been unable to inspect personally to any great extent the condition of the several agencies, yet by correspondence and from the reports of agents, we have abundant evidence that the Indians were never in a better condition, and that their progress towards true manhood and civilization has never been greater, than during the last year. Their land under cultivation has been increased by 124,035 acres. They have a much larger number of farming implements of the most approved modern patterns, many of them purchased with the proceeds of their own labor. They have learned to appreciate the value of education, especially industrial education, as shown in the increased attendance of their children at the Government schools, the total enrollment being 12,316, and the average attendance 9,528.*

*The following is a general summary of the statistics :

Kind of school.	Number.	Number of employés.	Capacity.	Largest monthly attendance.	Average attendance.	Cost.
Government schools supported by general appropriation	154	552	8,231	7,765	5,689	\$494,456 52
Government schools supported by special appropriation	5	151	1,250	1,425	1,275	226,574 11
Contract schools supported by general appropriation	52	3,852	2,602	2,093	201,992 26
Contract schools supported by special appropriation	3	600	524	471	74,876 91
Total	214	703	13,933	12,316	9,528	997,899 80

Mission schools entirely supported by religious societies are not included in this summary. These societies have expended for missions and schools among the Indians during the last year \$286,572, so far as reported.

Much of this improvement is due to the earnest efforts of missionaries and teachers, but much is also the result of wiser legislation and better administration since the peace policy was adopted. It is so common to berate the Government and to charge upon the Congress all the wrongs that Indians suffer, that we deem it only fair to call attention to the other side of the picture and to recognize some of its more pleasing features. All our dealings with the red man have not been wrong and oppressive. It is something that his right to so much of the soil as he needs for use is admitted, and that for lands which he could not use some compensation has been given. It is something that out of the earnings of the people several millions per annum are granted to feed and clothe and educate a conquered and dependent race of men who, but for their own idleness, and thriftlessness, and false pride, would need no such help. Besides these general provisions several specific acts of legislation are worthy of mention. Among these is the act approved March 3, 1875. The fifteenth and sixteenth sections of that act extend the benefits of the homestead laws to any Indian born in the United States who is the head of a family, or who has arrived at the age of twenty-one years, and who has abandoned or may hereafter abandon his tribal relations, with the proviso that the title to lands acquired by virtue thereof shall not be subject to alienation or incumbrance for a period of five years from the date of the patent issued therefor; and with the further proviso that any such Indian shall be entitled to his distributive share of all annuities, tribal funds, lands, and other property, the same as though he had maintained his tribal relations. This measure, which was earnestly recommended by Commissioner E. P. Smith, was a great step in advance. Its chief defects were that it did not provide for homestead entries upon the reservations, and that the period of inalienability was too short. It should have been at least twenty-five instead of five years. Quite a number of Indian families have accepted the privileges of this act, and have struck out for themselves and have learned to take care of themselves.

At Flandreau and Oahe, Dak., more than one hundred homesteads were entered and settled, and though some of the owners, after perfecting their title, have been induced to sell out, as was to be expected, yet the majority remain and are living a civilized life like their white neighbors, and respected by them. To extend the benefits of this homestead act, in 1884 and 1885 appropriations were made for paying the fees and other expenses of making entries, so that an Indian has in this respect greater privileges than a white man. During the last three years appropriations have been made for surveying Indian reservations amounting to \$80,000; and during the same years \$90,000 have been granted by law for employing farmers, additional to those provided for in treaties, to instruct and aid Indians in their agricultural pursuits. Another act of great value was the Omaha bill of 1882, which gave to those Indians their lands in severalty, and secured to them their homes with a title inalienable for a period of twenty-five years.

It should also be remembered that it was by legislation that the office of superintendent of Indian schools was established, and a new impulse given to the education of Indian children, and that the appropriations for that purpose have increased from a few thousands to more than a million dollars per annum. And now the most important measure of all in the line of legislation has been adopted in the passage of the Dawes severalty bill. This act provides that all Indian reservations, except those of the five civilized tribes and of the New York Indians,

may be surveyed and allotted in severalty to the Indians, in quantities specified, sufficient to secure to every family a home. It also provides that patents shall be issued to the allottees, making the lands so patented inalienable for the period of twenty-five years, and that the surplus lands unallotted may be purchased by the United States on such terms as may be agreed upon with the Indians as just. It also extends the civil and criminal laws of the States and Territories over the Indians, and declares that all those to whom allotments shall have been made and those who reside apart from any Indian tribe and have adopted a civilized life, are citizens of the United States and entitled to the rights and privileges of citizenship. For the full text of this bill see appendix. Its salient features are the same that we presented in the draft of a bill which we laid before the committees of the two houses of Congress early in 1878. After nine years of debate it has been passed by both houses without a division. We hope for good results from it to the Indians. Very much will depend upon the manner of its execution. It lays upon the Indian Bureau great labor and great responsibility—the greatest in its history. By earnest effort on the part of Indian agents, missionaries, and teachers to advise and instruct the Indians in the selection of the best lands for their allotments, and by the appointment of wise and honest special agents to assist in the work, we believe that very many of the Indians will have peaceable homes secured to them against the grasping cupidity which has so long made their situation unsettled and dangerous.

These are some of the good things which have been done by legislation. Other good things have been done by wiser and more humane administrations. The whole Indian service has been improved by the application of true business principles to the purchase and delivery of supplies, by the organization of an efficient Indian police and of courts to take jurisdiction of Indian offenses. The rights of the Indians have been firmly defended and maintained, as in the case of the Crow Creek Reservation in Dakota, and against encroachments of the cattle kings in the Indian Territory. Some old treaties that had lain dormant for thirty years have been made active and have been executed, as in the case of the Puyallup and S'Kokomish tribes of Washington Territory, the Chippewas of Wisconsin, and the Santees in Nebraska; to whom, after long waiting and earnest entreating, patents to their lands have been issued.

While so much has been done, which we recognize with gratitude, there yet remain some things to be done, which ought to be done and which we hope to see done very soon. The bill for the relief of the Mission Indians of Southern California is of most pressing importance. No one can visit those Indians, as we have done, or read the reports which describe their condition and the cruel wrongs to which they have been subjected for many years, without indignation and shame. Had they been a fierce and warlike people, like the Sioux or the Apaches, they would have been abundantly provided for long ago. But they are a quiet, industrious, peace-loving people. And so they have endured patiently the inroads of greedy white men, the robbery of their lands, the despoiling of their homes, and the destruction of their property. Their silent suffering is a most pathetic appeal for help. The bill for their relief has been recommended by the President, the Secretary of the Interior, and the Commissioner of Indian Affairs. It has passed the Senate. It has been approved and reported by the committee of the House and is now on the Calendar. We earnestly urge its passage without delay.

Another case of importance is that of the Round Valley Reservation in Northern California. That reservation, containing 102,000 acres, has been reduced by the encroachments of cattlemen and intruders to 4,000 acres, so that the Indians are fearful of being crowded out of their valley entirely, and of being compelled to flee to the mountains. They beg that the intruders may be removed, that their lands be allotted to them in severalty, and the surplus sold for their benefit. A bill for their relief passed the Senate last April, and we agree with Commissioner Atkins that prompt action thereon should be taken by the House.

The condition of the Indian Territory also demands early attention. A United States court is needed for the trial of criminals within the Territory, to remedy the hardship of compelling plaintiffs and witnesses to travel a long distance to Fort Smith and to wait weeks and months for action in the court there, whose docket is always overcrowded. A better government than now exists is needed—a government including the whole Territory and preparatory to its organization as a State and its admission to the Union. Many of the people are ready for such a change. We believe a majority would vote for it but for the influence of a few leaders, who, having become rich by the free use of large tracts of the country, are content to be let alone. We join with the Commissioner in the hope that no treaties will be violated, but that the people themselves will, for their own permanent good, take the initiative, and like some other tribes who are not called civilized, will ask for a partition of their lands into homesteads, and will invite honest and enterprising settlers to come among them and improve the lands which they cannot use, and develop the resources of the country which now lies waste.

We repeat our recommendation of last year that provision be made by legislation for assisting the graduates of the industrial training schools in settling upon homesteads by furnishing teams and implements and materials for houses. Such help, as Commissioner Atkins well says, "would greatly encourage Indian youths and maidens in their resistance to the evil and savage influences of their untutored friends, and would do much to keep them from a return to savage life."

These are some of the things which should be done by legislation. Other things could, and we think should, be done by Executive action. The Indian reservations should be protected from the encroachments of squatters and cattle companies, especially the reservations of weak and peaceable tribes, like those in California, who will not resort to violent outbreaks to defend their rights or to avenge their wrongs. We hope to see all reservations opened to settlement after giving homes to the Indians now occupying them. But until this is done by legal measures no intruders should be suffered to remain upon them, even though it may require the strong arm of military force to eject them.

The Indian service could be improved, we believe, by extending the principles of civil service to all appointments. Agents, it is true, must be confirmed by the Senate. But that need not debar a requirement that all applicants should pass an examination before the Civil Service Commission or some competent board previous to their nomination to the Senate. And we can see no reason why superintendents and teachers of schools, clerks, physicians, farmers, mechanics, and traders may not be selected and appointed in the same manner. It would remove the whole service from the arena of politics, and relieve the Interior Department of much annoyance and responsibility.

We have been requested by the President to specify what practical

things can be done for the benefit of the Indians. In response, we recommend :

(1) The appointment of honest and competent agents to execute the Dawes allotment bill, when it shall become a law.

(2) The application of civil service principles to all appointments in the Indian service.

(3) The protection of Indian reservations from intruders.

(4) The early passage of the Mission Indian and the Round Valley bills.

(5) The establishment of a United States court and a better government in the Indian Territory.

(6) Provision for assisting graduates of the training schools in building homes.

Respectfully submitted.

CLINTON B. FISK,
Chairman.

E. WHITTLESEY,
Secretary.

ALBERT K. SMILEY.

MERRILL E. GATES.

WM. McMICHAEL.

JOHN CHARLTON.

WM. H. WALDBY.

WM. H. MORGAN.

JAMES LIDGERWOOD.

WM. D. WALKER.

The SECRETARY OF THE INTERIOR.

APPENDIX.

A.

REPORT OF THE PURCHASING COMMITTEE.

WASHINGTON, D. C., *January 6, 1887.*

SIR: The purchasing committee of the Board of Indian Commissioners respectfully submit their annual report for the year 1886 as follows:

Sealed proposals for the annuity goods, supplies, and transportation for the Indian service were opened and publicly read on the 18th day of May, 1886, in compliance with advertisement from the Indian Bureau at Washington, at the Government warehouse, Nos. 65 and 67 Wooster street, New York City, in the presence of Hon. J. D. C. Atkins, Commissioner of Indian Affairs, Mr. J. J. S. Hassler, representing the honorable Secretary of the Interior, and the following members of the Board of Indian Commissioners: General Clinton B. Fisk, General E. Whittlesey, Albert K. Smiley, John Charlton, James Ledgerwood, William H. Waldby, and William McMichael.

A large number of bidders and others were present.

The competition among bidders was greater than at any previous opening of bids since the organization of the Board. There were sixty more bids than at the annual opening of bids in 1885.

In order to still further increase the competition among bidders your committee recommend that Boston, Atlanta, Nashville, New Orleans, Detroit, and San Francisco be added to the present places of delivery. The amount of public money expended is large, and equal facilities for the delivery and inspection of supplies should be afforded to the people of all parts of the Union.

Your committee also recommend that the next opening of bids be fixed at an early date in April of this year. Delays and loss have arisen in former years from the lateness of the season in making some of the deliveries at agencies and the interference of the Northern winters with transportation. It is desirable for these reasons to have the opening of the bids earlier than May, where practicable.

The number of bids received was 493, and the number of contracts entered into was 191. Commissioner Atkins attended personally to the making of the awards of contracts to bidders, assisted by Mr. Hassler, representing the Secretary of the Interior, and by your committee. The Commissioner appointed the following inspectors to assist in the inspection of samples and of supplies as delivered, viz: E. R. Livermore, for flour; T. I. Paine, for groceries; I. T. Faulkner, for caps and hats; W. Elliott, for medical supplies; C. A. Schofield, for harness and leather; G. G. Nason, for boots and shoes; A. T. Anderson, for clothing; I. R. Gillman, for shelf hardware; E. L. Cooper, for agricultural implements and hardware; D. W. McCauley, for notions; W. H. Hood, for dry goods; F. A. Judson, for school books; Lida Scott, for cabinet organs.

There have been some rejections of supplies, but the deliveries have been generally satisfactory to the Commissioner and inspectors.

There has been an increase in the amount of agricultural implements and school supplies which is gratifying. The amount of beef and other food supplies continues so large as to indicate a state of dependence on the part of numbers of the Indians, but it is hoped that with the allotment of land in severalty the Indians will take an increasing interest in farming and stock-raising, and become less dependent upon the Government for subsistence. The Indian training schools for the young of both sexes show that they possess excellent natural abilities for farming, and that they can be successfully taught to manufacture wagons, harness, boots, shoes, and other articles necessary for farm and other civilized life. Your committee cordially approve of all supplies and efforts which tend to encourage the Indians in the arts of peace.

The business of the Government warehouse Nos. 65 and 67 Wooster street, New York City, between July 1, 1886, and December 31, 1886, and at other points, was as

follows: Number of packages of assorted merchandise, 61,499; the weight of said merchandise was 8,931,442 pounds, distributed as follows:

Shipments from New York warehouse, 26,025 packages, weighing 3,858,229 pounds.

Shipments from other points, 35,474 packages, weighing 5,073,213 pounds.

Mr. John R. Welbon, superintendent of the Government warehouse, in furnishing the above statistics, reports that all the above packages must have reached their destination, as not one has been reported as lost, and he estimates that there has been a large saving to the Government this year by the promptness in forwarding supplies to the various agencies.

Since the annual meeting of the Board in January last, the public has lost the very valuable services of Mr. William H. Lyon as a member of the Board. He was appointed in 1877, and for six years was chairman of the purchasing committee, having filled continuously that position since January 16, 1880. The members of the committee who were associated with Mr. Lyon recall how, serving without compensation, he rendered aid of the most useful kind to the Indians, the public, and the Government. Eminent among the most honored and successful merchants of New York, he gave the best results of his experience and ability, with charitable zeal, in personal supervision, practical help, and wise counsel. The lasting effects of his patriotic and philanthropic work are felt in the improving care, supply, and civilization of Indians, and are the enduring evidence of his generous and beneficent labors in the Indian cause.

WILLIAM McMICHAEL,

Chairman of the Purchasing Committee, Board of Indian Commissioners.

Hon. CLINTON B. FISK,

Chairman Board of Indian Commissioners.

B.

REPORTS OF WILLIAM H. WALDBY.

ADRIAN, MICH., August 30, 1886.

SIR: In accordance with your letters of the 7th and 18th of August, requesting me to visit the Indians of Michigan and particularly investigate into the charge of irregularities on the Isabella Reservation, I have the honor to report that I left Adrian on the 23d instant by rail via Detroit and Flint, stopping over night at the latter place for conference with United States Indian Agent Mark W. Stevens, of the Mackinac Agency. He had recently returned from a general visit to the Indians under his care, and was prepared to impart information and exhibit interesting statistics, which will be embodied in his official report soon to be made to the honorable Commissioner of Indian Affairs.

Agent Stevens had been advised that many of the Isabella Reservation lands yet unpatented were despoiled of pine, oak, and other valuable timber, and therefore made several trips of investigation, secured evidence deemed sufficient to show who some of the trespassers were, and with the co-operation of the Indian Department has commenced vigorous prosecutions in the United States court. That is presumably the unexplained investigation to which the attention of our Board has been called by Rev. Charles Ellis, of East Saginaw, and noted in your letter to me of 7th of August.

On the 24th I proceeded to Mount Pleasant, a village of some 2,000 inhabitants, situate on the Chippewa River, and on the south edge of the Isabella Reservation, passing for the last 14 miles through a portion thereof. I subsequently took a long drive through other parts of it, met many of the Indians and conversed with some of them, as also with many intelligent white persons. The whole Indian population on the reservation I understand to be 540. The tribal relation ceased long years ago, and under the constitution of the State of Michigan they are recognized citizens. Of the 540 population, 181 are full blood and 359 mixed; males, 302, females, 238. Of them, 154 can read English and 386 cannot; of those who can so read 53 are twenty years of age and under, and 101 are over twenty years. Under the treaty schools may be maintained and discontinued in the discretion of the President or Indian Department. Three mission schools until recently have been maintained, one each at Longwood, Nippissing, and Naubetung, but in June last the two latter were discontinued, the average daily attendance of pupils having dwindled to 5 and 8, respectively, and the general results seeming insufficient to warrant the further expenditure of money. The Longwood school, with a daily average of 11, will be continued. My visit, unfortunately, occurred during the summer vacation, when both mission and State district schools were closed, thus preventing opportunity for inspecting.

As farmers but few of these Indians can be classed as fairly successful. Many are not thrifty, others are in quite poor circumstances, and still others require more or less outside assistance. All told they have but 46 head of cattle, 77 horses, 99 swine, and 32 sheep. Some were at work on their own farms, others working for the whites as farm laborers at chopping, logging, and cleaning, others employed in lumber, shingle, and stave mills. Occasionally one seemed bright, intelligent, and quite expert. The young men are said to excel as log-runners on the various streams. As a rule the Indians are orderly, peaceable, and no more addicted to crime proportionately than the whites; seem kindly disposed to care for their own sick, aged, and infirm when possible, and I am told the more fortunate ones often share food and supplies with those of their race who are in want. That the Indians of the Isabella Reservation are not more prosperous must be attributed to the fatal mistake of granting them lands in fee-simple, thus inviting the white man's cupidity and intrigue. Under the treaty of 1855 there was (deducting State land and land entered before the treaty and school lands) 98,760 acres subject to allotment to the Indians. Patents have been issued to them for 92,840 acres, of which 86,200 were in fee-simple, and only 6,640 acres not in fee. There is still remaining subject to patent, 5,920 acres. Out of the 86,200 acres granted them in fee-simple there is not to-day over 2,000 acres owned by Indians. It has all passed from them and they have not received the merest fraction of its value, but wherever you find an Indian working his land it is where the land has been given not in fee-simple, thus showing the fallacy of granting patents to Indians without restraining clause. I regret to say that intemperance is much too common with many of these Indians, and has much to do with lack of thrift in their condition. It seems to be impossible under the existing State license law of Michigan to restrain saloon keepers from selling whisky to the Indians, owing to their State citizenship, and as a consequence they are quite persistent saloon patrons. The county of Isabella, of which the reservation forms a part, has at this time an estimated population of some 16,000 to 18,000, and ranks among the desirable agricultural districts of Michigan. It contains several growing villages, and Mount Pleasant, the county seat, is the principal market town of the Indians. What, therefore, is more natural or easy for them on arriving in town than to affiliate with the lower order of its citizens, spend money for strong drink, and as a consequence become demoralized generally? Some of the bucks said to me they regretted the habit and were satisfied they could "do well enough if stop drink."

While at Flint Agent Stevens informed me that aside from the two reservations, Isabella and L'Anse, the Indians are located in little bands scattered from the latitude of the Saginaws north into the Lake Superior regions; that they could not be satisfactorily inspected without as a rule calling councils, and that interpreters would be essential. It would require several hundred miles of travel, consume much time, and be attended with considerable expense. At this season of the year the Indians are liable to be scattered more than usual, camping out, fishing, hunting, berry-picking, &c., and schools are in vacation. As before stated, he had not long since returned from a general visit of inspection, and having had a long and earnest talk with him, and from his official books exhibited, I obtained much interesting information. My visit to Isabella, following thereafter, verified all he had stated regarding affairs at that reservation, so far as the same came under my personal observation or by information obtained otherwise. He impresses me as being peculiarly well adapted to the position, has the reputation of excellent executive ability and strict integrity, as I am informed; that he is firm, reliable, humane, and just, allowing no advantage to be taken of the Indian when in his power to prevent it, and will carefully guard the interests of the Government, I fully believe.

On the L'Anse and Vieux Desert Reservation, Agent Stevens says there is an Indian population of 694; full bloods, 320; mixed, 374; of whom 353 are males and 341 females; can read English, 348; cannot, 346. Of those who can so read 175 are twenty years and under, and 173 are over twenty years of age. He further states that the Indians at L'Anse are in much better condition, more industrious, civilized, educated, and happier than at Isabella and for no other reason than because at L'Anse the patents have not been in fee-simple. Number of acres so patented, 30,459.

I did not deem it advisable under the circumstances stated above to extend my visit beyond Isabella, and returned to Adrian, arriving August 26.

Respectfully submitted.

WILLIAM H. WALDBY.

Hon. CLINTON B. FISK, *Chairman.*

ADRIAN, MICH., December 18, 1886.

SIR: In accordance with your letter of November 8, requesting me to visit the Lawrence, Genoa, and Chilocco Indian schools, I have the honor to report that I left Adrian by rail on the evening of November 25 and arrived at Genoa, Nebr., on the

27th late in the afternoon. I immediately repaired to the Indian school; found the superintendent, Mr. Horace R. Chase, in charge, and upon his cordial invitation accepted his hospitality during my stay of nearly two days.

The number of Indian children in this school at present is 154, of whom 97 are males and 57 females; ages ranging from six to twenty-eight years. All appeared to be well-clothed, looked healthy, and at their various meals I noticed the food was in abundant supply, well prepared, and duly suited to their wants. I saw them in school, witnessed the educational work being done, and gave attention to the mode of instruction pursued in the classes taught by the various teachers. Examinations showed that satisfactory progress was being made. As might be expected, some seemed more capable of receiving instruction and learned more readily than others, while in not a few instances some of the pupils were particularly bright and well up in their grades. The teachers impressed me as being especially painstaking, patient, and well qualified, and seemed zealous and devoted in their particular line of educational work. I also saw the Indian boys at various trades and occupations, and as a rule they seemed to be making fair progress. The head carpenter has several under his instruction and spoke favorably of their ingenuity. Two had found employment for a portion of their time at harness-making in the village, where I visited them in the shop. The employer was enthusiastic in praise of their excellent work, their industry, and deportment. Some of the others were at work at shoemaking and repairing, and others were employed at house-painting. One is a barber and one bright boy sets type at the village printing office, the proprietor of which spoke of him to me as being especially active and intelligent. Numerous others are employed at farm work under the head farmer, Mr. John W. Williamson, who is said to be successful and especially qualified for instructing Indian boys. I noticed quite an amount of grain stored in the granary and was told that all the work of raising and securing it, except threshing, was done by the Indian boys under the supervision of Mr. Williamson. Many farmers in this region are glad to, and often do, employ the boys by the day at farm work and report them as faithful, uncomplaining, and fairly disposed to earn the wages paid.

The Indian girls of the school find employment in general household work, cooking, washing, ironing, sewing, repairing alike their own and the boys' garments, darning stockings, &c. They also do very well as hospital nurses; are trained to be neat and careful and to be capable of assuming the charge and management of a home of their own. In the art of dressmaking some of these girls show much good taste and skill.

On Sunday forenoon religious services were held in the large recitation room, and I cannot pass this incident of my visit without remarking that seldom has religious worship to me seemed more interesting and impressive. The children came in neat and tidy dress, their countenances bright, demeanor attractive, and from appearances seemed very happy. They are fond of singing, and in their devotions I observed much sincerity. Superintendent Chase led the exercises and was ably assisted by teachers and assistants generally, some of the latter being Indian boys and girls. Near the close I was introduced to the children and briefly addressed them, concluding by saying that I should be pleased at the close of the exercises to converse with any of them who might desire to meet me. A number availed themselves of the invitation, and I look back upon that sociable and pleasant interview as one of the most pleasant incidents of my visit. They told me of themselves, the school, their hopes, their aspirations, the possibilities of their future, &c. Many of them conversed with more than ordinary intelligence. I was particularly impressed with the demeanor and bearing of one of the older boys, who sought interview with me the next morning. He is a house painter by vocation; talked with me earnestly about his future, as he was soon to leave the school and go out into the world, to come in contact with the realities of a social condition to which he was comparatively a stranger. He appreciated the advantages of education and seemed to realize intelligently the difficulties that lay in the amelioration of the condition of his race, and said that his desire was to learn more. He had a slight impediment in speech, but was very impressive in his manner and used excellent language. I ascertained later that his reputation for integrity, honesty, and sobriety was of the best. I commended his thoughtfulness and gave him many words of encouragement. The contrast presented in the spirit animating this poor Indian boy with the discontent that too often prevails among white children with less limited opportunities impressed me with much sympathy in his behalf.

Much intelligent attention has of late been given to sanitary matters here, and the proper care of the health as well as the due education of the inmates considered. I was told that but one death has occurred since Superintendent Chase took charge in September, 1885, and the child said to be in imperfect health when brought to the school. That such a showing may not be attributed to mere chance, I will say from observation that the rooms and dormitories were well kept, the beds in good condition, and bedding cleanly, and was informed that frequent bathing on the part of all the

children is insisted on, and carefully attended to, and that all the food, clothing, and supplies generally are carefully inspected and cared for until needed for use. There is a lack of bath-tubs and improved bathing facilities, including appliances for heating water, which should be speedily remedied. The present building used as a laundry is the old, dilapidated Pawnee Agency log-house; it is totally unfit for that or any other purpose, and girls cannot safely or to advantage do work in it, and it should be torn down. Under the present management many important improvements have been made; the main school buildings have been renovated, repaired, and painted internally, and their arrangements bettered for the purposes intended. Several new frame buildings have been erected, one a carpenter shop, used also for shoe-making, harness-making, and for other industrial purposes, the attic for storing seeds, and one small lower room for keeping dressed meats; one building for storing supplies, lined, and made rat and mice proof; a large corn-crib with driveway in the middle; a dwelling-house for the head farmer, besides several minor buildings which the superintendent informed me the school had been much in need of. These various buildings are well painted. There is also one brick granary with root cellar underneath; one ice-house, walled up with brick, and I observed that a good sized frame farm barn was being erected. Much of the mechanical work on these buildings, including painting, has been done by the Indian boys, thus rendering the services of comparatively few skilled workmen necessary. The buildings inspected gave evidence of honest workmanship, and were both designed and constructed in good taste.

The erection of a new two-story and basement brick building, 40 by 80, at a cost of \$10,000, intended as additional to present main structure, I am informed has been authorized by the Department of Indian Affairs. The location of this building as at present ordered would be in the rear of and on the north side of the present large buildings. I fully agree with Superintendent Chase that, so located, it will form a dismal, unhealthy court, cutting off much pure air, and what little sunlight is now obtained from that direction. A better situation for the new building would seem to me to be at the northwest extremity of the present main structure, thus not only benefiting existing sanitary conditions, but also improving the architectural appearance of the group. The boys have newly shingled these main buildings, built and painted 1,600 lineal feet of board and picket fence, built 1,100 feet of sidewalk, 3 feet in width, put in 200 feet of 6-inch sewer-pipe, besides much labor in beautifying the grounds in front of the main entrance to buildings.

This industrial school seems to be located in a healthy region; the farm consists of about 320 acres of excellent prairie land; the supply of water accessible for the school and buildings is obtained from a well recently dug, and to which a wind pump is now being attached. A competent physician is resident at the institution and gives careful attention to the health of its charges. He also practices outside; none of the children were in hospital, and the low death rate speaks well for the climate, the surrounding sanitary conditions, and the efficiency of the general management. The number of pupils now present equals the capacity of the institute, and Superintendent Chase would like more land and necessary buildings, with accommodations for duplication of the present attendance. The number of additional employes required to manage an institution with 300 pupils would be nominal. He says he could readily obtain the Indian children if he had the additional facilities to house, educate, and provide for them. I certainly wish it could be done for him.

The products of the farm for the current season in the line of leading staples were shown as being 700 bushels of wheat, 2,000 bushels of corn, 700 bushels of oats, 400 bushels of potatoes, 100 bushels of turnips, 75 bushels of onions, 40 bushels of beans, besides various other edibles. In looking over the live stock on the farm I noticed that as a rule all seemed to be in fair condition; a few old cows handed down from former management impressed me unfavorably. They were not giving milk, and their appearance was such that I felt quite inclined to seek out some old settler and inquire whether any of them had, to his knowledge, ever given any. I would suggest the disposal of these cows and their replacement by better and more available grade.

I inspected much of the clothing and many of the supplies; all appeared to be in good condition and carefully and systematically taken care of, and in response to my inquiry Superintendent Chase stated that the clothing, boots, shoes, and supplies, and stores generally this year were satisfactory, so much so that he had no fault to find.

Mr. Chase's qualifications as a manager impressed me favorably. From many sources I was led to understand that he has obtained a degree of excellence in the management of this school that it did not previously enjoy. The employes generally all seemed to be filling their various positions with credit; among them are quite a number of Indian young men and women who are not only suited to but do very satisfactorily fill theirs.

I left Genoa at noon of the 29th for Haskell.

HASKELL INSTITUTE.

December 1.—I arrived at Lawrence, Kans., late at night, and the next morning rode out to the institute, which is pleasantly situated a short distance south of the city. Col. Arthur Grabowskii, the superintendent thereof, received me with cordiality, and kindly insisted on my accepting quarters there as his guest. I remained until the forenoon of the 3d.

Haskell is one of the larger class of Indian industrial schools, and I examined the institution and its surroundings with much interest; and in my tour of inspection Superintendent Grabowskii and his assistants were not only extremely courteous but took especial pains to give me full information.

There are at present 260 Indian children in attendance here, representing 33 different tribes, 75 of whom are females and 185 males; ages ranging from eight to twenty-five years. This number is about 80 below the actual capacity of the institute, but the superintendent informed me he had recently returned from a visit to the Indian Territory, and as a result thinks the school will soon be recruited to its full capacity. The present system of government in the school is semi-military in its character and in many of its features impressed me with favor. It insures frequent and systematic inspections, good order, and prompt discipline.

The main buildings are of stone, and consist of three large and imposing structures, one each for the boys and girls and the other an educational building in which is a commodious chapel room. The site is such that a commanding and beautiful outlook of the surrounding country is had. The grounds consist of 280 acres, 16 of which is garden, 60 acres of crop land, and the balance meadow.

We first visited the various rooms occupied by the pupils, which were found neat, well-kept, and comfortable. I was especially particular in my inspection of the dormitories, which I found to be large and well ventilated, the equipments of the rooms plain but convenient, and the beds and bedding noticeable for cleanliness and freedom from objectionable features. The bath-rooms are well appointed with bath-tubs and water, and with facilities for heating water when desired. The sanitary condition of the school seems to be excellent, and I was informed that much has been done to improve the same during the past season. The main water supply is not considered quite satisfactory as to quality for both drinking purposes and other uses. The drinking-water at ordinary depth I understand is good, but somewhat lacking in quantity, and in sinking a well to secure increased supply water was found at a depth of 120 feet, but being somewhat brackish will be used only for ordinary purposes.

I visited the several school-rooms, and was interested and pleased with what I witnessed of the educational work. The pupils seem inclined to learn, and I found them well up in spelling, reading, and writing, and many of them creditably advanced in arithmetic, geography, and history. As a rule, Indian pupils readily learn to write, and frequently excel in penmanship. The teachers all appear to be deeply interested in their work, and all seem thoroughly imbued with the responsibility of their position and manifest the essential qualities of patience, sympathy, and kindness.

I found the Indian boys engaged in various mechanical industries and at farming, and the Indian girls at general household work, cooking, washing, ironing, and making their own clothing, and as tailresses. What I have said of the boys and girls and their industrial pursuits at Genoa will be as appropriate and as justly apply to these children at Haskell.

I was present when the boys and girls, some 260 of them, assembled for their meals. The dining-room is light and cheerful, the food was well prepared, and of good, wholesome but plain quality, consisting of bread, meat, vegetables, and coffee. All had enough, and most excellent manners were observed. I was particularly impressed with the system and neatness. The kitchen I found extremely cleanly, and the cooking appliances complete.

Many improvements have been made in the buildings and appurtenances since Superintendent G. assumed the management. Barns, sheds, corn-house, poultry-house, &c., have either been erected or made over, and all are now convenient and well arranged. There is also a well-appointed laundry, provided with both soft and well water. A boiler is arranged in connection with it for boiling out the heavier articles of boys' clothing, such as coats, vests, and pants. A very convenient hospital building, arranged in wards, with excellent conveniences and appliances for the care of patients, has been completed, and is a credit to the institution. There is a resident physician and a well-organized hospital staff. But one death, I am informed, has occurred during past six months, and there have been no contagious diseases or epidemics. The death-rate since the establishment of the school was noted at 2½ per cent. Since the establishment of the hospital and the inauguration of better sanitary conditions the time spent in hospital has decreased 50 per cent., and the death-rate decreased at least one-half.

As at Genoa many of the Indian boys work at farming under the direction of a head farmer. At the time of my visit some were plowing, some were ditching, and others

doing the varied work incident to the farm and care of the stock. The farm is well provided with horses, mules, and cows, besides numerous neat cattle, large and small. All indicated good care and careful looking after.

On one of the evenings during my stay all the children met in the large assembly-room and the superintendent gave them a pleasant and interesting talk. There was instrumental music and singing by the Indian pupils, coupled with other excises that made the evening pass most agreeably. I carefully scrutinized that interesting assemblage of boys and girls and could not help but observe how interested, appreciative, happy, and contented they seemed to be. Their dress was scrupulously neat and their deportment above criticism. After the other exercises I was introduced by the superintendent and made a few remarks. A little later I met the young men at a review held in the drill-room, which is also utilized as a sitting and assembly room for the boys. I noted their general good order and meritorious bearing, all of which bore tribute to the firmness and efficiency of the discipline to which they are subjected. After the reports of the officers and appointment of officer of the following day, the companies were dismissed, and the boys repaired to their rooms for the night. The movements of the institution, in part, are timed by bugle calls executed by one of the Indian boys. If ready obedience to legitimate authority are the essentials of good soldiers our nation might evolve a valuable military element in these young men.

Superintendent G. informed me that his supplies were not only satisfactory but better than last year. Everything is issued to the pupils on a requisition. The stores and supplies are systematically arranged, easy of access, and properly cared for. I made a careful examination of the methods of accounting for receipts, disbursements, reports of employés, &c., and noted with pleasure the order and business-like system at the office of the clerk.

At the time of my visit preparations were being made for Christmas, and the Indian girls showed me many neat specimens of their handiwork, intended as mementoes to friends away or as presents to the boys.

This institute, excepting as noted below, appeared to me to be progressing reasonably well. It would seem that no honorable effort should be spared and that immediate action should be taken to swell the enrollment of this school to its full capacity. I understand that it has now at its command a very large appropriation, which, if judiciously and intelligently expended, will place it in condition to care for and educate a very much larger number of Indian children. The work of educating these youth is now acknowledged to be the one great factor in solving the Indian problem that has perplexed the ablest minds of our nation. That there is ample material to fill all of these Indian schools and more, is well known, and reasonable, practical, and efficient ways and means should be devised to gather them in. The Indian parents, it is said, are beginning to appreciate the good work going on under the auspices of our Government, and no measure should be spared to disabuse their minds of distrust which has hitherto prevailed. Acquiescence on their part will materially facilitate the great work.

I learned that some official friction outside of the immediate administration of the affairs of this school exists, and that the relations between the superintendent and a visiting committee composed of five citizens of Lawrence, had been strained, if not practically severed. I took early opportunity to meet three members of that committee, had an earnest interview with them, and expressed my desire for full and complete information. They spoke complainingly, but in a general way, of matters objectionable from their standpoint, but at the close, in answer to my question, said that Superintendent Grabrowskii was an excellent disciplinarian, possessed rare executive ability, was a good educator, active and efficient. They considered him impulsive, but bore tribute to the good order existing at the institute, and gave him especial praise for its sanitary condition and the general good health of the children under his care, all of which coincides with my own opinion, after having duly inspected the school and his management.

I am impressed with the idea that the misunderstanding arose in some measure from unfortunate interpretations on both sides as to the functions of superintendent and committee, and in greater or less degree from points of etiquette at or about the time Superintendent Grabrowskii assumed the management. My conclusions are drawn from representations of both sides.

I left Lawrence about noon of the 3d of December for Chilocco.

CHILOCCO.

December 4 arrived at the Chilocco Industrial Indian School about noon, after a very cold drive from Arkansas City. I was welcomed by Mr. Walter R. Branham, jr., the superintendent, who has been here since August 17, 1885. On his invitation I remained as his guest during my stay of about one day, during which time I made inspection of the buildings, dormitories, school-rooms, work-shops, store-rooms, farm buildings, live stock on the farm, &c. The superintendent, teachers, employés gen-

erally, and the Indian children all united in effort to facilitate the purpose of my visit, and seemed gratified in doing so.

I first saw the children at dinner. The food is similar to that provided at the schools previously visited, plain, of course, but sufficient in quantity, wholesome, and nourishing. The arrangements in this department seemed all that was necessary; the system of the dining-room and conduct and manners of the children impressed me with reasonable favor. The children were comfortably clad, and seemed to be very cleanly in person.

The capacity of this institution is about 175 pupils. When the present superintendent assumed the management there were only 82 here, and the present enrollment is 165 scholars; males 121, females 44; ages ranging from six to twenty years. He informed me there had been scarcely any sickness among the scholars, and that two deaths only had occurred in past sixteen months. Two girls were in hospital at time of my visit, but none of the boys. The Indian children of this school represent some sixteen different tribes. The main school building consists of one large stone structure, three stories and basement, 112 by 55, with rear extension 25 by 87. As originally planned it has not yet been completed, which is unfortunate, and leaves omission of laundry, ironing and tank room, drying-room, and girls' bath-room, and all are essential and very much needed, as is also a hospital building and a building for storing supplies. There are six small frame cottages erected under former management for use of employes, but now utilized for the office, sewing-room, shoe-shop, carpenter-shop, laundry, &c. There are some 8,600 acres of land attached to the institute, about one-half being inclosed with wire fence.

In educational work the children of this school compare favorably with Genoa and Haskell. I witnessed the different classes in the ordinary courses of practical education, especially in the branches of reading and mathematics, as also penmanship. Very fair progress was shown by some of the scholars in history and geography. Mrs. Branham says she finds the Indian children quite eager for education; that they are extremely tractable in manner and morals as well as in educational work, and have much desire to become qualified to stand with the white people socially and adopt their ways. In this connection I am reminded that it is often said that education would be very proper for the Indian children if they did not in so many cases return to their old life and dishonor their higher training. I do not deny that such a thing may and does occur in exceptional cases, but will not the percentage of white children who dishonor their school life, their tuition, and social advantages equal these children from the Indian reservations? Can we with reason expect to revolutionize and civilize the Indian without some sad experiences?

In the various industrial pursuits I understand that the boys are employed as follows: Six in the shoe-shop, 2 in the blacksmith-shop, 5 in the carpenter-shop, 4 in the tailoring department, and 5 boys and 6 girls at laundry work. The shoe-shop had been opened about two months, the blacksmith-shop one month, and the carpenter-shop about one year. I understand that all are doing fairly well. I looked over some of the stores and supplies, and was led to understand that all were satisfactory excepting in two instances the flour had been rejected as not being up to standard sample; once it was musty, and at the other time found to be otherwise objectionable; also excepting complaint as to quality of the lamp-chimneys, leather shoe-strings, and one brand of white spool cotton. There seems to be a sufficiency of reasonably pure well water, but at the time of my visit the weather was exceedingly cold and the facilities and appliances for pumping the supply temporarily interfered with. Under the present management a large corn-crib and granary, 40 by 40, including sheds, besides one sheltering shed, 300 by 28, for the cattle, have been built, and a large farm barn is now in course of erection. Most of the work of construction has been done by the boys, under direction of the head carpenter. There are 2 horses, 5 ponies, and 12 mules, and a herd of about 300 cattle, about one-half of which are cows, very many of the latter poor grade, and but few of them milkers at the present time. In my opinion quite a large number of these cows are hardly worth the wintering, and should be got rid of. There are a large number of calves, one and two year olds, and they are better, being of improved pedigree. The head farmer handles about 17 boys on the farm and 4 Indian cow-boys; he seems to be a competent and capable man, and has a good faculty for keeping Indian boys at work; the herder, Joshua Lane, is a Wichita Indian. There is no physician resident at the school, but one comes out from Arkansas City twice each week, and oftener if sent for. I visited the dormitories used by the pupils of both sexes, and beds and bedding seemed to be generally satisfactory. There is urgent need of new kitchen ranges, as the old ones are burnt out and almost useless. In the superintendent's office-room it would have pleased me to have observed a more careful attention to order and neatness; I may say a little more systematic caring for the books and papers generally. This has no reference to clerk's accuracy, as I made no examination on that score. From all I could learn while at the school, and from such inquiries as I made, and from personal observation, I am satisfied the school is much improved, and the appurtenances are in vastly better condi-

tion than under previous management. Superintendent B. has much to contend with, and in some respects such as do not so largely affect the other schools visited. Chillicothe is situated on the great highway from the Indian reservations and agencies to Arkansas City, and the travel is heavy, consisting of freighters, cattlemen, traders, and Indians. It is considered wise policy and under instructions, as I am told, the parents of the pupils, their relatives and Indian acquaintances are not unfrequently allowed to visit these children at the school, while on their way to or from Arkansas City, and are usually fed, and in cold weather housed, while so visiting. As may readily be imagined some of these guests are not as cleanly and free from objections as would be desirable, nor their visits sometimes as short as would conduce to the cleanliness of the institution. It renders eternal vigilance necessary on the part of the management, as the price of health, comfort, and cleanliness. All things considered, I think it must be conceded that Superintendent Branham is doing well.

In the evening scholars, superintendent, and teachers gathered in the chapel-room, and there were short devotional exercises, and singing and recitations by the scholars. I was introduced to the assemblage and gave them a little talk, and after close of the exercises had pleasant conversation with very many of the boys and girls. The recitations of some of them were particularly creditable. One little Ponca Indian girl, but 4 years of age, Susie by name, gave a remarkably entertaining recitation for a child so young. It seemed that she ought to and always would find some one ready to teach and guide her. As elsewhere, at the other Indian schools, penmanship is readily acquired by the pupils, and many creditable and some exceedingly handsome specimens were written in my presence. The Indian children, as a rule, are fond of letter-writing, and fortunately, the evening I arrived, through the courtesy of the matron, I was permitted to read a large number of the unsealed letters that were ready for postage-stamps and mailing. They were written to parents, brothers, sisters, and friends, and had I not known the authors, could not have believed such kindly communications, so pure in diction and thought, and so well expressed, could be the work of these children so recently from the Indian reservations. At all of the schools visited I was questioned by some of the boys as to how, and in what manner or method, they could after finishing their education obtain a farm. There seems to be widespread desire to become farmers and build up a home. I take this sentiment on their part as one of the strong evidences that their schooling is accomplishing the effect upon them that has been desired, and that they appreciate the advantages of civilization. I felt deeply the sentiment that prompted these inquiries, but in response, what could I say to them? I told them I had much reason for hope that Congress would speedily realize the importance of making wise provisions for them.

My opportunities for observing the workings of these three Indian schools were necessarily confined to the day or two spent in each. My examinations were conducted as far as possible with a spirit of impartiality towards pupils, teachers, and managers, and with desire to note and observe anything that might militate against the purpose for which these industrial schools have been instituted. I confess that I have been unable to discover any discouraging features, but have seen much to admire and approve. I found among the various pupils many earnest and thoughtful children, as others who have visited the schools will bear witness. The teachers usually soon become deeply interested in the welfare of their scholars, and in many instances I could not help observing the mutual affection and esteem which existed between them.

From Chillicothe I turned my steps toward Adrian, arriving here on the evening of December 6.

Respectfully submitted.

WM. H. WALDBY.

Hon. CLINTON B. FISK,
Chairman.

C.

REPORTS OF RELIGIOUS SOCIETIES.

The expenditures by the several religious societies during the last year for Indian missions and education, so far as reported, are as follows:

American Baptist Home Missionary Society.....	\$14,808 26
Southern Baptist Home Missionary Society	11,408 14
Catholic missions.....	25,105 00
Congregational American Missionary Association	37,164 03

Methodist Episcopal Board, South.....	11,950 75
Presbyterian Home Mission Board.....	75,151 63
Presbyterian Foreign Mission Board.....	37,227 43
Presbyterian Mission Board, South.....	7,781 28
Protestant Episcopal Mission Board	40,276 38
Friends, orthodox.....	26,000 00

AMERICAN BAPTIST HOME MISSION SOCIETY.

THE INDIANS.

Our missionary force among the Indians is about the same as that of last year. We ought to have at least five more white missionaries in the Indian Territory. We ought to do far more for the evangelization of the uncivilized Indians, for whom we are doing comparatively little. In the Indian Territory an excellent religious interest has prevailed, resulting in numerous additions to the churches. The Christian Indians continue with increasing zeal the support of a native missionary to the uncivilized tribes in the Territory. Their Territorial convention and the publication of *The Indian Missionary*, of which Rev. D. Rogers, our general missionary, is editor, are having a happy effect in unifying and combining for Christian effort the Baptists of the several nations in the Territory.

It is gratifying to be able to announce that arrangements have been made to send a missionary to Alaska. He has been appointed and expects to leave San Francisco in June. His destination is the port of Saint Paul, on Kadiak Island. This island is in the elbow of the peninsula, has an area of 28,980 square miles (nearly half that of New England), and belongs to the geographical portion of Alaska known as the Kadiak division, containing 70,884 square miles, being about one-sixth larger than New England. The people, numbering about 5,000, are of Eskimo stock, dwelling in villages which (according to the last Government report) "will compare favorably, in neatness and domestic comfort, with most of the fishing villages of Northern Europe. The climatic conditions of the island are more favorable than in other sections of Alaska, the cultivation of potatoes and turnips and the rearing of cattle being among the general industries of the people." The people, therefore, are at least semi-civilized, and under such religious care as they formerly received from the Russian Church have chiefly, if not wholly, abandoned their pagan and savage customs. They sadly need the influence of education and of the Gospel, and upon American Baptists certainly rests some obligation to supply this need.

SCHOOLS FOR INDIANS.

The Indian University entered its new and commodious building near Muskogee in May, 1885. All the students board in the institution. There are four teachers and a matron. The attendance has been 70. These have come from six nations or tribes in the Territory, viz: Cherokees, Creeks, Choctaws, Chickasaws, Seminoles, and Mixons.

Eleven are studying for the ministry. Two former students are now taking a theological course, one at Hamilton and the other at Rochester. The Indians are becoming much interested in the institution, which gives promise of great usefulness.

It has been deemed advisable to continue the elementary school for the Cherokees at Tahlequah. Two teachers, assisted part of the time by Rev. Mr. Rogers and his wife, have given instruction therein. Several pupils have been converted during the year. This school will be tributary to the university. It is very desirable that one or two other similar schools should be established at other points in the Territory.

The report of the committee on work among the Indians, prepared by Rev. F. Denison, Rhode Island, was submitted by Rev. T. J. Morgan, D. D., Rhode Island.

"The first Baptist preacher in America, Roger Williams, was the first Protestant missionary to the aborigines of our continent, having in this work preceded by several years the famed John Eliot; and the natives of Narragansett, in return for his Christian kindness and labors, gave him his first plantation, Providence, whereon he made his 'lively experiment' of soul-liberty. But for that remarkable gift, the product of unexampled missionary endeavor, giving a foothold outside of all the Governments and powers of the earth for personal freedom as held by the Baptists, the city of Providence and the State of Rhode Island would not have been planted and Baptist history would have been very different from what it now is. Had Williams's views of the Indians and his policy towards them—his defense of their personal rights, and

their rights to the lands they occupied, his recognition of their rank of brotherhood among the nations, and his self-sacrificing zeal in carrying to them the Gospel—been always followed in our country, American history would have been spared many a crimson and guilty page.

"To-day we can do no better than to follow the principles and policy that Williams thus early adopted with such happy results to himself and to America. These principles were drawn from the Holy Scriptures on which we rest our faith and from which we accept all our rules of conduct. We therefore renewedly urge in behalf of the aborigines of our continent these old Baptist views:

"(a) Their rank of brotherhood among men. They with us are children of the One Father, having rights in themselves, to themselves, and to their God-given powers of body, soul, and spirit, like ourselves. They have an inalienable manhood to be recognized and respected by all men.

"(b) Their right to lands. They were born on our continent, of ancestors who held the lands of our country from the Father of nations by ancient tribal laws. Only as a gift from them, or by purchase, could foreigners rightfully obtain these lands. Their tribal ownership was as valid as ownership in severalty could have been. Any forcible taking of the lands they have inherited is stealing.

"(c) Their claim upon us for the Gospel. That these 'children of nature' have inherited certain blinding forms of paganism gives them, by every consideration of brotherly compassion and by the express commandment of our Lord and Saviour Jesus Christ, a claim upon us for the superior light that we have received. And the obligation is, if possible, augmented by the fact that we have entered upon their old hunting grounds and are now dominating the continent.

"(d) Still further, they have a claim upon us, by virtue of their darkness and their inherited tendencies, for all the help necessary to lift them up to the plane of Christian civilization on which we stand. We are under obligations to give them schools, books, and all educational and mechanical hints and aids, that they may maintain themselves and rise to the demands of our advancing age. In short, we are to do to them as we would that others should do to us under like circumstances."

Mr. G. W. Hicks, a Cherokee Indian, and a student in Rochester Theological Seminary, spoke in a feeling manner of the work among his people.

Report adopted.

Dr. T. J. Morgan, Rhode Island, presented the following preamble and resolution, which was adopted:

"Whereas the Supreme Court of the United States has decided that our North American Indians, the native Americans of this country, are not under the control of and have not the privileges of common law, and cannot become United States citizens without further legislation; and

"Whereas the Senate of the United States has, during this Congress, passed bills for the correction of this long-continued and manifest injustice; therefore,

"Resolved, That the American Baptist Home Mission Society, in annual convention assembled, does most earnestly pray the House of Representatives of our National Congress to co-operate in securing the legislation needed for opening at once the pathway into citizenship, self-supporting industry, and civilization before every Indian in the land, so that all may be permitted to accept the duties and receive the protection of United States citizenship at the earliest practicable date."

SOUTHERN BAPTIST HOME MISSION BOARD.

INDIAN MISSIONS.

Since the last meeting of the convention Brother W. P. Blake has retired from the service of the board, and Brother William McCombs has been assigned to the work of general missionary among the Creeks.

The board is seeking as rapidly as possible to make the churches among the Indian tribes self-sustaining, though it may be years before this is fully accomplished. We are sure by this course alone can they be developed into true Christian manhood.

The Levering Manual Labor School is in a flourishing condition. Brother Vore, the superintendent, takes a deep interest in his work, and manifests an earnest desire to promote the spiritual as well as the temporal interests of his pupils. We regard this school as a most important part of our work among the red men, and its success is most gratifying. It is shedding the light of a Christian civilization over these people, and preparing them for the trying days that seem now to threaten their national existence.

Number of churches, 88; total membership, 4,289.

AMERICAN MISSIONARY ASSOCIATION, CONGREGATIONAL.

SANTEE AGENCY, NEBRASKA.

[From Rev. A. L. Riggs.]

The Santee Normal Training School closed the work of the past year the last of June with appropriate exercises which occupied several days. Two whole days were given to public recitations of the academic department, one evening to public declamations, one day and evening to the exhibit of the industrial department, and the usual farewell remarks incident to such an occasion. The teachers, both industrial and academic, presented reports, each of his special department, making sixteen reports in all, and from each one comes ample testimony that no attempt has been in vain, and no effort put forth without result. One and all testify that the marked improvement throughout the school is encouragement enough to help one meet bravely the difficulties and discouragements of the coming year; for that difficulties and discouragements must be met is well known by all who have attempted to raise a degraded people to a higher level.

At no time in the history of the school has so much interest been expressed by the people of neighboring towns. And the number of visitors received during the closing weeks testified fully to an awakened desire for more knowledge of Indian character as developed by education; and the surprise manifested by these visitors was a sufficient assurance to the workers that much had been done in the way of advancement. In the academic department, in the teaching of mathematics, book-keeping, reading, English, Dakota translation, which is most useful in teaching idiomatic English, Dakota Bible study, music, drawing, and the speaking and writing of English, the results have been most gratifying.

The questions "Are Indians fond of music?" and "Can they sing?" are answered as often, perhaps, if not oftener than any other questions concerning them educationally. Their music teacher at Santee says of them, "Our pupils are very fond of singing themselves, and hearing music of any kind."

Next to music, the love of which amounts to almost a passion with some of them, their drawing lessons call out their best efforts. The patience and unflagging zeal with which they work over a difficult model, many white pupils would do well to emulate. Of course there are exceptions to this, and it is not a very uncommon thing to have a pupil, in a passion of impatience, crush the paper on which the outline has been carefully sketched, thus rendering it unfit for finishing. But, happily, these are exceptions, and what their teacher says of them, the exceptions go to prove. She says: "If development of character is the end of true education, it is certain drawing should continue to be a part of our regular course. It is hoped that that which is so surely talent in some should be so brought out as to give to the world some good designers at least, and perhaps in the future some noted artists."

From the four homes, two for boys and two for girls, comes the same report of duties faithfully and well performed, and a marked improvement in general deportment. The matron of the Young Men's Hall says: "Another improvement is the extent to which most of our young men can be trusted. It used to be unsafe to leave the closet and pantry doors unlocked in this house, or to lose sight of the keys at all. Now if I forget my keys in the doors they are always brought to me, and often the pantry is unlocked half a day at a time. I seldom find anything disturbed. On several occasions I have put a boy in charge, giving him the keys, and left him to get a meal ready, and have always found him faithful to his trust."

To some who were present during the closing exercises, the most remarkable feature was the musical and literary entertainment that concluded the exercises of the academic department. To hear Indian boys and girls render with good enunciation and in a graceful manner such selections as Lowell's "Heritage," Whittier's "Slaves of Martinique," and Jean Ingelow's "Songs of Seven," was indeed a thing not soon to be forgotten. The song which introduced the programme was sung with a heartiness that made the "arches ring," and with a musical rhythm that would have disarmed the severest critic. The songs that followed and the organ recitals were equally good.

Not the least encouraging result of the year's work is the increased religious sentiment throughout the school, and the wider meaning that has been given to Christianity. All education here is on a Christian basis, and all education for the Indians which leaves out Christ and his religion must, of necessity, be a total failure. The Dakota Young Men's Christian Association has exercised a power for good that has been felt, and that God has watched over this people there cannot be any doubt.

STATIONS AT OAHE MISSION.

[From Rev. T. L. Riggs.]

1. Oahe central station and industrial school.
2. Fort Pierre out-station, 25 miles from agency.
3. Hope out-station, opposite Fort Sully, 10 miles from agency.

4. Cheyenne River out-station, 1, about 18 miles west-northwest from Cheyenne Agency.

5. Cheyenne River out-station, 2, about 20 miles west-northwest of agency, 5 miles from Cheyenne River.

6. Cheyenne River out-station, 3, about 21 miles from agency, 1 mile from 2, and on other side of the Cheyenne River.

7. Cheyenne River out-station 4, about 60 miles west of agency on Plum Creek.

8. Cheyenne River out-station 5, some 63 miles west of agency on Cherry Creek, opposite side of river from Cheyenne River, 4.

9. Cheyenne River out-station, 6, 65 miles west of agency on Cheyenne River, and 5 miles from 5.

10. Cheyenne out-station, 7, 85 miles west of agency on Cheyenne River, and 20 miles from 6.

11. Park Street Church station on White River, 65 miles northwest from the Rosebud Agency, and 100 miles southwest of Oahe.

12. Grand River, on Grand River, 35 miles southwest of Standing Rock Agency, 125 miles from Oahe; of these 1, 2, 3, 5, 6, and 10 on the Cheyenne River Agency, 11 on Rosebud Agency, and 12 on Standing Rock Agency are cared for and supported by the American Missionary Association. The Native Missionary Society sustains 4 (Cheyenne River), and 7, 8, and 9 (Cheyenne River, 4, 5, and 6) are provided for by the Society for Propagating the Gospel among the Indians and others of North America, of which society Dr. Alexander McKenzie is now the secretary.

At each out-station a day school is taught; boys and girls, and often men and women, learn to read the Bible, to write, and to work in the simpler arithmetical problems. All these stations have shown pleasing results in the very decided change that is taking place in the Indian mind regarding religious teaching. This has been marked and significant during the past year, in particular with the people on Grand River and at our Cheyenne River stations.

In church work and growth there have appeared good evidences of true and abiding improvement. Native Christians pray better and work better and give better than the same ones did last year. There seems to be encouraging signs with those who usually make no concealment of their heathen inclinations.

There have been added to the Shiloh church 8 members during the year (and 2 were received yesterday, which do not count with the year for which I report, but with the next). Five have come in on profession and 3 by letter. A very pleasing feature of this part of the year's work came in connection with the receiving of a little Indian girl into the church, Mattie Head. She was my first Indian child baptized. Our present membership is 65, and the most of them are faithful and true.

I wish to say a word regarding my native helpers as missionaries and teachers. It will not do to think poorly of these men and women. They are, for the most part, a noble, self-denying set of workers. I get a poor one once in awhile. They have peculiar temptations to meet. Many of the burdens they are obliged to bear never would come to me. As teachers in the school-room but few of them are specially successful. There are some, however, who do remarkably good work.

The new work of the year from the more strictly missionary side has been the establishment of the Park Street Church station on White River with Indians of the Rosebud Agency. In October, 1885, I sent Jacob Good Dog, one of our Sisseton Indians, over to the White River to the villages of Red Fish and Yellow Thigh. His instructions were to preach the Gospel every opportunity, open a school, and live as a Christian man. For shelter he was to buy an old log-house that was unoccupied.

His school was well attended, and had good success. He made himself felt there as a Christian man. In June and July a comfortable station building was put up, a solid, well-built log-house, with shingle roof and tight floor, of two rooms, one for the helper to occupy with his family, and the other to serve as a school-room and for services.

Other new work now in hand is the establishment of two additional stations with the Rosebud Indians, and the placing of Hope Mission on the Moreau River, probably with Spotted Eagle's villagers.

Industrial school.—The greater part of the funds expended in building for this school were collected before the beginning of the year, but it was only by the close of September, 1885, that the building itself was well under way. This is a two-story building, with large loft room overhead, and is planned to afford accommodation to from 40 to 50 girls, being on the dormitory plan instead of having separate rooms for the pupils. Its capacity is greater than with separate rooms. On the 15th of December we were able to receive pupils. From that time till the 1st of February girls were brought in till we had 25; then we called a halt. No more could be received. The work was tremendous in its demands upon the ladies in charge.

We sent our girls to their homes by the 1st of July, and as I write they and other new ones are gathering to come to us again. The most of our last year's pupils were from the out-station villages of the Cheyenne River Agency. We had two, however, from the Rosebud Agency, and one from Standing Rock.

The outlying mission field is full of promise, and full of perplexity as well. My plans for this wide field are, of necessity, only general ones. To preach Christ at each point occupied, and reach beyond wherever possible, is my plan. The native helpers are our messengers and the Master's. Of new work before me there is more than I can tell—two additional stations to be established on the Rosebud Agency field, one on the Moreau River in Cheyenne Agency district, and an out-station on Grand River, with, probably, buildings for Miss Collins and associate in that neighborhood also. The putting up of necessary buildings is nothing to be compared with the real work that must follow—securing native helpers and making them efficient when secured. The Master alone can give wisdom and strength for this.

PORT BERTHOLD, DAKOTA.

[From Rev. C. L. Hall.]

The Indians have been adopting our ways of living more than ever before, and are more ready to listen to the Gospel than formerly. This change in the life of the people has involved a change in our school work. Instead of day schools we have to gather in pupils from a distance and board them. To maintain a boarding-school in a far-off Indian country, away from supplies and help, in a community which has little appreciation of it, is a work of no little difficulty. The people think they do us a favor by letting us have their children to care for, and if we undertake discipline they take the part of the children. The wrath of two of the parents was stirred up a few days ago because we sent several girls to bed early for taking food from their table and distributing it to some troublesome boys outside. A poor boy was allowed to come to school, and then on returning home was berated by the assembled household for having become a white man, till in tears and utterly discouraged, he pulled off his new clothes and ran off with only a blanket about him. But other parents are more sensible, and some bring their children to be educated. Last spring I visited a dying man who had a little girl eight years old. He was very weak, and after saying what I could about Christ, I turned to go, but he motioned to me to sit down, and when he had gathered strength enough he spoke of his wife and child, and said he wanted me to care for the little girl. I said that I would do what I could; that I hoped to be able to take more children in the fall, and, if so, I could take his. Then he lay still awhile, but would not let me leave him. Presently he called his wife and had her put on his moccasins; then he had her lay his cartridge belt and his gun beside him and put his hand on the trigger. The woman sat by him, weeping; the little girl was before him, and I had stepped to the head of the bed. He threw his head back and rolled his death-struck eyes toward me and said, "I am going; what will you do; tell me plainly." I said, "I will take your little one and train her."

We have two small houses to accommodate 25 boys and girls for the coming year. After that the way is "not in sight," as the Indians say. We need a building for 50 girls. We have just sent off two young men for additional training in Eastern schools. We have several others and some girls away. Some of them are trying to follow Christ and pray for their people. One girl writes to her father, "I pray for you that you may give up idols and go in God's way." Once the father received his girl's picture, and kissed it as the tears ran down his cheeks. The little girls in our home would lie in their beds last winter and sing themselves to sleep with Gospel hymns.

Last Sabbath nearly the whole community were gathered at a dancing and horse-racing entertainment. The preacher drove up to it just as a number of white persons drove up to witness the performances. He told the Indians that what they were doing was displeasing to God, and called upon them to stop. Three young men left the crowd and followed the preacher to a house for prayer, and by and by another followed. There we confessed our sins and asked God for mercy upon the people. So we carry on the warfare.

Industrial work is with us confined to housework, sewing, and knitting for girls. We are just adding a few small boys to our household, and the problem is to give them such work as they can do, and to keep them at it. They must begin to work for their own food and clothing as soon as they are able, and must feel that it is their duty to do so. The common farm work must all be attended to, and the boys taught how to do this thoroughly. If there is no means for mechanical instruction, which is expensive, the ordinary farm work is educative in every way.

S'KOKOMISH AGENCY, WASHINGTON.

[From Rev. Myron Eells.]

I. Statistical report.

S'Kokomish.—Male members, 21; female, 32. Total, 53. Of these all but the pastor and wife and one other male and one other female member are Indians. Absentees, 8; added by letter, 1; by profession, 11. Total, 12. Dismissed by letter, 3; by death, 1. Baptisms, adult, 11; infant, 8. Sabbath-school enrollment, 65; average attend-

ance, 56. Prayer-meeting, average attendance, 43; public worship, average attendance, 81. Families under pastoral care, 57.

Contributions.—American Board of Commissioners for Foreign Missions, \$52.20; American Missionary Association, \$38.60; American Home Missionary Society, \$21; Congregational Union, \$5.09; Bible Society, \$15; other benevolent objects, \$78.84.

Pastors' support, \$152.50; Sabbath-school, \$26.35. Total, \$389.58.

Dungeness.—Male members, 11; female, 16. Total, 27. Absentees, 2; dismissed by death, 1; infant baptisms, 9; Sabbath school enrollment, 30; average attendance, 25. Families under pastoral care, 30; average attendance on prayer-meeting, 20; on public worship, 35.

Contributed for pastors' support, \$7; for Sabbath-school, \$10. Total, \$17.

The Skokomish church has, I record with humble gratitude, grown steadily, no communion having passed without two or more additions, and, in fact, since April, 1883, but one communion service has passed without some additions.

A marriage revival took place during the winter on the S'Kokomish Reservation. Heretofore, by the personal effort of the agent and myself, a number have been married; but instead of our going to them to induce them to accept the ceremony, they have sought it this year in nearly every case, and 26 couple have thus been united in Christian marriage, leaving only 5 couple who are now living together in the old Indian way. This is more than three times as many as have ever been thus married here during any previous year.

Another event on this reservation has been the abolishment of polygamy. For many years the order from Government has been to prevent any more plural marriages, but not to interfere with existing ones. This year, however, because of a petition from the second wife of one man, an order came for all men who had more wives than one to give up all but one. There were only four such cases, all of them being medicine men except one. It was acquiesced in with no trouble except in one instance, and that caused considerable trouble; but the offending ones were conquered at last, and the "twin relic of barbarism," as far as this reservation is concerned, is a thing of the past.

Last year the agent began to enforce on this reservation an order from Government forbidding the medicine men to practice their incantations over the sick, as so many of the Indians seemed to be ready for the step that it was believed that the law could be enforced. It was very difficult for all to acquiesce in it at first, and it required a firm, strong hand to punish one guilty medicine man, but it was done, and during the past twelve months we have not heard their drumming and singing.

Through the kindness of the Congregational Sunday-School and Publishing Society your missionary has published a book, a 12-mo volume of 271 pages, entitled "Ten Years' Missionary Work at Skokomish," giving an account of his labors from 1874 to 1884.

REPORT ON INDIAN WORK.

[By President J. H. Seelye, D. D., chairman.]

The report of the executive committee shows evidence of successful labors for the Indians. This is as might be expected. Nowhere have Christian missions been more successful than among the North American Indians. The annual report of the American board for 1818 declares "that in proportion to the aid and means employed, no missions to the heathen since the apostolic age have been more successful than those to the American aborigines." Our American churches have from the first felt their responsibility for the Christianization of these heathen at our doors, as the work of Eliot and Brainerd and the Mayhews, through five generations, still testifies. From a summary presented to the American board at its annual meeting held in Portland, Me., 1882, of missionary operations among Indians in the United States, we learn that "in the year 1820 one-half of the missionaries and nearly one-half of the expenditure of that society were among the Indians." "In the year 1829 the Indian conversions were three-fourths the converts in all our missions; in 1860, out of 1,250 missionaries who had been commissioned, 428—more than one-third—had been engaged with the Indian missions." It is, then, not true that we have neglected these people, though our work has been far from what it might have been, and is at present far below the opportunity and need.

The precious inheritance into which the American Missionary Association has entered as the successor of the American board not only calls for thankfulness, but for hope and enlarged efforts. The Indian work of this association might and should be greatly increased. Your committee recommend that especially among the Dakotas—the people against whom the pressure of our northwestern empire is becoming every year more close and ominous, who are still the most numerous as they were originally the most warlike tribe in North America, among whom Christian missions have had so remarkable results, but more than one-half of whom are still, in habits and disposi-

tions, unchanged savages—there should be a strong and decided increase of missionary efforts.

Your committee have had referred to them the interesting and valuable report of the committee on Indian affairs presented to the Congregational national council at its late meeting in Chicago, and would bear grateful testimony to the efficient interest shown by the council in the work of this association among the Indians. We join heartily in the resolution adopted by that body, "that it is the duty of our Congregational churches to enter into this work more earnestly and systematically and thoroughly than they have yet done," and we recommend that the executive committee be directed to consider the expediency of "setting apart or electing one secretary who shall give undivided attention to this Indian work."

BOARD OF MISSIONS OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

INDIAN MISSION CONFERENCE.

From the statistical secretary's report we learn that there are in the conference 112 local preachers, 2,434 white, 4,850 Indian, and 23 colored members; infant baptisms, 504; adult baptisms, 566; Sunday-schools, 87; officers and teachers, 393; scholars, 3,354. Thee conference raised for missions, \$1,200; church extension, \$132.90; conference collection, \$118.75.

This conference is bounded north by the State of Kansas, east by Missouri and Arkansas, south by Red River, and west by the Rocky Mountains. Much of this territory is unsupplied with the Gospel. Even among the five civilized tribes—Cherokees, Creeks, Choctaws, Chickasaws, and Seminoles—there are many thickly settled neighborhoods that are seldom visited by the missionaries. For years they have been pleading for the word of life, but want of money has prevented this board from answering their prayers.

The reader, in connection with the foregoing facts noted in the minutes of the last session of this conference, can form some estimate of the magnitude of the work yet to be done among our red brethren before our responsibilities to them are relieved, by consulting the following statement, taken by the Century from official tables, showing the size, in square miles and acres, of the different reservations of the Territory:

"The Cherokee Reservation embraces 7,861 square miles, or 5,031,351 acres; the Cheyenne and Arapaho, 6,715 square miles, or 4,297,771 acres; the Chickasaw, 7,267 square miles, or 4,650,935 acres; the Choctaw, 10,450 square miles, or 6,688,000 acres; the Creek, 5,024 square miles, or 3,215,495 acres; the Kaw, 156½ square miles, or 100,137 acres; the Kiowa and Comanche, 4,639 square miles, or 2,968,893 acres; the Modoc, 6 square miles, or 4,040 acres; the Osage, 2,297 square miles, or 1,470,059 acres; the Ottawa, 23½ square miles, or 14,860 acres; the Pawnee, 442 square miles, or 283,026 acres; the Peoria and Miami, 78½ square miles, or 50,301 acres; the Ponca and Nez Percés, 317 square miles, or 192,626 acres; the Pottawatomie, 900 square miles, or 575,877 acres; the Quapaw, 88½ square miles, or 6,685 acres; the Sac and Fox, 750 square miles, or 479,667 acres; the Seminole, 312½ square miles, or 200,000 acres; the Seneca, 81 square miles, or 51,958 acres; the Shawnee, 21 square miles, or 13,048 acres; the Wichita, 1,162 square miles, or 743,610 acres; the Wyandotte, 32½ square miles, or 21,406 acres; tribal lands outside of reservations, 15,611 square miles, or 9,285,711 acres. Total, 64,236 square miles, or 41,100,915 acres."

The total population of the Indian Territory, according to the latest accessible data, is 78,403, distributed by tribes as follows:

Apaches.....	340	Osages	1,950
Arapahoos.....	2,314	Ottoes	274
Caddoes.....	553	Ottawas	115
Cherokees.....	20,336	Pawnees	1,251
Cheyennes.....	4,255	Penetethkas.....	165
Chickasaws.....	6,000	Peorias.....	144
Choctaws.....	16,000	Poncas.....	542
Comanches.....	1,407	Pottawatomies.....	480
Creeks.....	15,000	Quapaws.....	48
Delawares.....	80	Sacs and Foxes.....	90
Iowas.....	86	Senecas.....	322
Kaws.....	285	Seminoles.....	2,700
Keechies.....	78	Shawnees.....	793
Kiowas.....	1,176	Tocawonies.....	152
Kickapoos.....	418	Wacoos.....	49
Kaskaskias.....	20	Wichitas.....	244
Miamis.....	60	Wyandottes.....	285
Modocs.....	97		
Nez Percés.....	322	Total	78,403

There are a few Chippewas married into the Sac and Fox tribe; the Iowas and Omahas have joined the same tribes; some Sioux are with the Pawnees, and some Utes among the Wichitas.

The educational feature forms an important factor in this work. If the greatest good is accomplished, the children and their education must be considered. We are in one way and another connected with some of the most important schools in the Indian Territory.

The *Cherokee Orphan Asylum* is the property and is under the control of the authorities of the Cherokee Nation, but is superintended by the Rev. J. F. Thompson, who is an active member of this conference. He has under his charge 150 students, many of whom have recently been converted and admitted to membership in our church.

The Rev. E. W. Brodie, who is also a member of this conference, is the principal teacher in the *Wahpanucka Institute*, in the Chickasaw Nation. During the present term many of the students have been converted and joined our church.

The *Chilocco Indian School*, located in the western part of the Indian Territory, is supplied with a superintendent who is a member of this conference. The following letter from him gives evidence of the great opportunity offered us just now of reaching, through these children, many of the wild tribes of the West:

CHILOCCO INDIAN SCHOOL, March 4, 1886.

MY DEAR BROTHER: Yours of recent date to hand. This school, as you know, is supported by the United States Government. God in his providence opened this field of labor to me. I am here trying to cultivate it faithfully. The children here are from the wild tribes, numbers of whom never heard the Gospel before. We preach to them every Sabbath, instruct them in Sunday-school, and on Sabbath evening we have a Bible-reading service. In all these religious exercises they evince considerable interest. We trust that the good seed sown will germinate and bear fruit, and that some of the pupils here will go back as missionaries to their people. We have now 195 pupils in school—60 girls and 135 boys, from 18 different tribes. With you, I think missionaries ought to be sent to the wild tribes. If the Gospel can save the Cherokees, Creeks, and Choctaws, why not the Kiowas, Comanches, and Cheyennes? This field is virtually unoccupied.

Wishing you great prosperity, I am fraternally yours,

W. R. BRANHAM, JR.

The *Asbury Manual Labor School* for boys, located at Eufaula, Creek Nation, is also a national school, but by special contract with the Creek authorities has for thirty years been under the direction of this board. During the past session it has enjoyed great prosperity, as the following letter from the superintendent will show:

"Asbury Manual Labor School has had a prosperous year, but little sickness among the students. We have averaged 83 up to date, and others are pleading for admittance, but our rooms are all occupied. Have received from the nation our usual quarterly appropriations, and from the Board of Missions our assessments—the former \$1,400 per quarter; the latter, \$300 per quarter. With \$1,400, as above, we clothe, feed, and furnish books, medical attention, &c., for 80 boys, averaging \$7 per month per capita; with latter pay superintendent and teachers.

"We are doing our best to elevate those confided to our care, both mentally and spiritually, and with grateful hearts we thank God our labor has not been in vain. The outlook is cheering.

"C. C. SPENCE,
"Superintendent."

The *New Hope Seminary* for girls, located at Skullyville, Choctaw Nation, has, like Asbury, long been under the direction of this board. The Rev. J. J. Methvin, superintendent, writes:

"I arrived here last August, and on the 7th of September opened the school, as I thought at the time, under rather favorable auspices; but I have labored under some considerable difficulties not necessary to mention here. The school, for the past seven months, has been under successful headway; the students have been happy and contented; they have studied well, and have made suitable progress in their text-books.

"In January last a revival of religion began among the pupils, which resulted in 82 conversions and as many accessions to our church. A strong religious sentiment prevails among the pupils, and the practical, living principles of the Gospel of Christ seem to have taken possession of their lives and to rule in their experiences.

"We have enrolled this term 99 pupils; 97 are now in attendance. The appropriations for this school year are, from the Choctaw Council, \$10,000; from the Board of Missions, \$1,200.

"During the sitting of the last Choctaw Council an act was passed rescinding the contract made with the Board of Missions of the Methodist Episcopal Church, South, for the management of this school. Although our connection with this school ends with this term, yet it is evident that our working has not been in vain."

The Seminole Female Academy, located at Sa-sak-wa, Seminole Nation, is just closing perhaps the most successful year of its existence. The following is the report of the superintendent:

"This institution was tendered the Methodist Episcopal Church, South, in 1880, and began operations in February, 1881, with 20 pupils. The school has from time to time improved until its capacity has doubled, both in point of buildings and pupils, and also in number of workers. We are now in the sixth term of the school's history, with 40 Indian pupils, who are being thoroughly instructed in the following branches and text-books, viz: Penmanship: Appleton's sliding copies and Gaskell's Compendium; grammar: Swinton's Language Series; geography: Cornell's Political and Physical; history: Quackenbos's United States and World's History, Goodrich's Pictorial History of England; mathematics: Quackenbos's Primary and Intermediate, Robinson's-Grubbs Method Higher Arithmetic, Parker's Arithmetical Charts; physiology: Lessons on the Human Body, Sarah Buckaler's; calisthenics: Watson's Manual; vocal music: Normal music course and charts; reading: Swinton's and Appleton's, from First to Fifth Graphic Leaflets; instrumental music: Root's Musical Curriculum, Richardson's Piano-forte Method."

"The girls are instructed in all kinds of house and needle work. Prominence is given to the religious instruction of the children. We have organized a church and juvenile missionary society in the school. Twenty-one of the Indian girls have united with the church, and others have evidenced a desire to become members.

"All the pupils are members of the missionary society and the most of them pay their dues. We have an interesting Sunday-school. The following improvements outside the school-room have been made during this session. The completion of our store and work rooms in the upper part of our new buildings, the building of stable and sheds, the putting out of 400 fruit trees—choice apples, peaches, plums, cherries, and grapes. The building is being painted inside and out, which adds much to its durability and beauty. The health of the pupils is reasonably good.

"The school is supported from the following sources, viz: The parent Board furnishes superintendent and pays his salary—\$500; the Woman's Board furnishes two teachers at a salary of \$750 each—\$1,500, and the matron at a salary of \$300; the Rosebuds furnish \$500 for the support of 10 girls placed in the school by Bishop Pierce; the Seminole Nation furnishes \$2,000 for the support of 30 girls. Different missionary societies and individuals send boxes of clothing and other useful articles which are used to profit. The total amount of money annually contributed for the support of the school is \$4,800.

"Great good has been accomplished. The school has established a reputation, and many are asking the privilege of placing their daughters in it; but we turn them away with regret that we have not more room and money that we might meet the demand. The prominent men are now agitating the question of enlarging the school; the board has been written to on the subject, and we trust there will be a combined effort upon the part of the church and the nation to enlarge the school. To God be all the glory for whatever success has attended this institution.

"Respectfully,

"W. S. DERRICK,
"Superintendent."

Besides the above-mentioned schools we have Harrell International Institute, Pierce Institute, and Cherokee District High School, which are the property and are under the entire control of this board. The purpose in their establishment is to provide a higher grade of education than can be offered in mission and national schools; and also by charging for board and tuition to teach the Indians to be self-sustaining.

Harrell International Institute is fortunately located at Muskogee, Creek Nation. Here the United States officials for the five civilized tribes reside. The town is accessible by railroad or stage from all directions, and is noted for its healthfulness.

This school was opened for patronage five years ago, and has enjoyed great prosperity. This term 122 students have matriculated. The school is supplied with four teachers besides the president and his wife. The present term has been taught in the nice, new brick building completed last summer at a cost of \$15,000.

Some of the best citizens in the Indian Territory are patrons of this school, and others expect to be next term.

Pierce Institute, located in the noted Smith Paul's Valley, Chickasaw Nation, is in the third year of its existence. Nice new buildings have just been completed at a cost of \$4,200, and are now occupied by the school. This year 85 students have matriculated, 15 of whom are taking lessons in music. The Rev. J. C. Powell, president, is assisted by Mrs. Mitchell and Miss Kate Spencer.

One of the greatest needs of this school at present is money with which to erect suitable buildings for boarding students. The authorities of the school cannot, without additional room, accommodate the number of students from a distance that are expected to apply for admission next session.

The *Cherokee District High School*, located at Webber's Falls, Cherokee Nation, is the youngest in the group of our educational institutions in the Indian Territory, and is the only Methodist school in the Cherokee Nation. This school is laboring under serious disadvantages. With no school-buildings, the church is used for both chapel and recitation-room. Quite a number of students from a distance made application to enter this school, but failing to get boarding in private families were compelled to go elsewhere. Bishop Pierce saw the necessity for this school, and recognized its peculiar advantages of location. He also appreciated the difficulties in the way of its permanent establishment, and promised liberal support for it. If he had lived, no doubt all necessary aid would have been rendered. At the last session of the Indian Mission Conference \$50 was appropriated to this school, which is the only substantial recognition it has ever received from our church. The principal, Rev. Lovick W. Rivers, has furnished at his own expense a piano for the music department, and is educating, free of charge, several bright Cherokees. This school was also blessed with a revival of religion last year, and many of its students were converted and received into our church. We commend it and its management to the church, and look with confidence upon its further and fuller growth.

PRESBYTERIAN BOARD OF HOME MISSIONS.

The attempt to tell the story of the work of the board of home missions among the Indians in the limited space allowed to this article, must necessarily be very imperfect. All that is left out of incident or need, must be left to others, and to the imaginations of the readers.

DAKOTA.

The mission among the Sioux at Sisseton Agency is all that is being done by the board for this large and important tribe. Rev. M. N. Adam has lately been appointed to labor among the churches, of which there are seven, with a membership of 435, and which are served by six native ministers, viz: Revs. J. B. Renville, Daniel Renville, Louis Mazakinyanna, David Greycloud, Isaac Renville, and Charles E. Crawford.

The boarding and industrial school now has 55 scholars. A new building for the boys is to be built when the funds are collected and the number increased. The school is under the care of W. K. Morris, superintendent. Mrs. Morris, the Misses White, Hyslop, Livingston, and Patterson, and Mr. and Mrs. Smith are his helpers.

INDIAN TERRITORY.

The work in this Territory has probably been more encouraging than any similar work ever done by the board. There has been great success in winning souls to Christ and securing scholars in the schools. The number of ministers, church members, and scholars has largely increased during the past year or two.

At Vinita, Rev. W. T. King is preaching to full audiences in a neat little church.

Fort Gibson and Tegalea churches are supplied with the Gospel by Rev. C. H. Miller, and Tahlequah by Rev. W. L. Miller. In both places church buildings have been erected. During the past summer and fall the new buildings at Tahlequah have been completed, and the school has opened with promise of good results. Miss Minnie Orr is the principal, and has two assistants.

Park Hill building was destroyed by fire, but has been rebuilt and is now occupied by church and school. Rev. A. G. Evans is the minister. Misses Mathes and Evans have a full school. The money needed has just been pledged by the women of Allegheny, Pa., to build a parsonage and home for the teachers. It is now being built. Mr. Evans serves, also, the churches at Eureka and Pleasant Valley.

R. W. P. Haworth has charge at Tulsa, where a church and school have been in full operation for two years past. Mrs. Stonecipher and Mrs. Lindsay report increased attendance and interest.

The mission at Dwight has been established by the purchase of a property and securing a Miss O. A. Reed as the teacher. The school has opened encouragingly. Rev. N. Neerkin still preaches to these people and in the neighborhood. Rev. A. N. Chamberlain still preaches to the full bloods in their native tongue. There have been sent two ministers, Rev. D. N. Allen to Oowala, and Rev. A. D. Jacke to Prairie City and

vicinity. This completes the work among the Cherokees. There being 9 ministers, 7 teachers, 333 church members, and 190 scholars.

Among the Creeks at the present time we have but two missions, but they are very successful and need to be enlarged.

The one at Muscogee is without a stated ministry. Miss Alice Robertson has charge of the boarding-school of 22 scholars, with the Misses Willey and McCormick as assistants. Nuyaka has Rev. T. W. Perryman, a native Creek, as the pastor. He also preaches at Okmulkee, the capital. The boarding-school, with its corps of 6 teachers and 84 scholars, is the admiration of the Creeks. It is conducted on the "cottage plan," that is, there are separate buildings, with a matron for each family of 20 or 30 pupils. Mrs. Moore is the superintendent, and has charge of the boys, while Miss Grace Robertson and Mrs. Perryman have each charge of a family of girls.

The Wheelock boarding-school, for Choctaw girls, is the only one in that nation. Mr. Robe has been the superintendent from the beginning. He has 4 efficient helpers and about 50 scholars. The results of this school are most happy. Time and eternity will reveal precious upliftings and saved souls.

The day-school at McAlister starts off with great success. Mr. E. H. Doyle and his 2 assistants have gathered a school of between 80 and 100 members, and have need of immediate enlargement of the building.

Rev. John Edwards is the minister to the Wheelock church and vicinity. Reys, H. A. Tuche, at Atoka and Caddo; C. W. Stewart, at Philadelphia; B. J. Woods, at Lenox and Apeli, and J. Dyer, at Mountain Fork. Rev. S. R. Keane labors among both the Choctaws and Chickasaws, and Rev. W. J. Moffat at Paul's Valley, who writes that he has at last reached "Paradise," so beautiful is this country. There are about 400 members of our church in these two tribes.

NEW MEXICO AND ARIZONA.

In New Mexico the principal work among the Indians centers at Albuquerque. The action of the Government in taking charge of the school, which we had for five years successfully built up, has to a considerable degree retarded the work and put the board to very great expense in erecting new buildings, &c. That the Jesuits had much to do with these hindrances we have no doubt. Such has been the character of the work done at Albuquerque that we have more hope now of the future, because hereafter we will work upon a better basis. Until the new building is ready we shall be able to accommodate 60 pupils who are now there. The working force has been decreased, but Professor Bryan is still the superintendent, and has 6 helpers.

The schools at the pueblos of Loguna, Miss F. Shields, teacher; Jemez, Dr. and Mrs. Leech in charge; Zuñi, with Mr. and Mrs. Willson, and Isleta, are the principal feeders to Albuquerque.

Dr. F. J. Hart still labors among the Papagoes at the old San Xavier Mission. His labors were so great that an assistant has been sent to him.

The city of Tucson has leased to the board a plot of ground for buildings, and a purchase of 40 acres has been made, and arrangements entered into to erect the edifice for the new industrial school for the Pimas and Papagoes. Rev. C. H. Cook is still the missionary to the Pimas, with whom he has great influence for good, though he has much to contend with, mostly from others than the Indians.

WASHINGTON TERRITORY.

Rev. A. M. Mann and his native assistant, Peter Stamp, labor among the Puyallups, Chehalis, Nisqually and Squaxon tribes. Over 300 members have been brought into the church, and give good evidence of being faithful and consistent Christians.

ALASKA.

From far-off Alaska come tidings of hope and progress. Sitka, which is the central and most important mission, has been freed from the outside oppressions of last year, and has made rapid progress in good work and favor with all who see and know it. The workers are much the same. Rev. Mr. Austin as minister, Mr. Kelly as superintendent, and Mrs. Austin, Mrs. Wyman, and the Misses Kelsey, Rodgers, Pakle, and others. We miss the name of Mrs. McFarland, who, at her own request, has been transferred to the Hydah mission to labor with Mr. and Mrs. Gould.

Mr. and Mrs. Willard are at present laboring among the Chilcots and other tribes who center at Juneau to get employment at the mills.

Mr. and Mrs. J. W. McFarland are at Hoonyah, laboring at some disadvantage because of the migratory habits of the tribe, but they still report a large school and hopeful work.

Rev. S. Hall Young is at Fort Wrangel, where a church of 54 members is reported, some of whom are bright examples of the power of the Christian faith.

Lois and Tillie Paul have labored at Tongas, but find it better to remove a short distance to Port Chester, where the Indians are concentrating for homes and to obtain work.

SUMMARY.

Ministers	30
Ministers, native ordained	8
Churches	48
Church members	2,001
Teachers	63
Schools	19
Scholars	1,134

BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH.

Missions among the Indians.

SENECA MISSION.

During the year the Seneca mission has suffered the loss of one of its veterans, Mrs. Asher Wright, who had been connected with the mission for fifty-three years. Since the death of her husband, which occurred in 1875, she has remained at her post, though able to perform but little labor. She has, however, been valuable as an adviser, and her interest in the mission has never flagged. Her great familiarity with the whole history and working of the mission, and with the results which have been accomplished, made her a valuable member of the missionary force, and her kind sympathy and interest in the Indians rendered her presence of great importance to the people who had been won by her husband and herself from heathenism, and who looked upon her as a sort of mother. The report of Mr. Trippe says: "For five years we have been privileged with the companionship of her unselfish life, and cheered by her tender sympathy with us in all our work. Each year has increased our admiration for her character. She was a wise, noble, and consecrated woman. Her devotion to these Indians was simply marvelous. She was completely absorbed in working for their moral and intellectual welfare. Her knowledge of them was surprisingly perfect. She knew their social and political history; her fifty-three years of loving and toiling life for this people stored her mind with rich treasures of personal reminiscences and thrilling incidents of the gracious work of God. With her death has perished a vast fund of knowledge of the customs and traditions of this race."

The report indicates that "the Indians are particularly grieved at the death of Mrs. Wright, as there are troubles looming before them in the near future in the probable loss of their lands. A bill has been introduced into Congress to divide these lands and force citizenship upon the Indians. It is proposed to break the most solemn treaties, to take the land without consent, and sell it to the whites. The excitement attendant upon this measure is widespread, and threatens to absorb the whole attention of the people and arouse their anger toward the whites. It will, at the same time, retard the progress of religion among them. The whole people, men, women, and children, are opposed to the bill, for they feel that their existence as a nation and as a race is imperiled. If the bill passes and becomes a law, mission work will become a difficult matter on these reservations."

In the direct work of the mission Mr. Trippe has labored with his usual fidelity and with fair measures of success. Besides stated worship at the United Mission church, special services have been held at four different places on the several reservations. In the autumn the meetings were attended with much interest at Pine Woods. This district had been almost lost to Christian influence. The people had become more and more heathenish; drunkenness and vice prevailed to a frightful degree. A Sunday-school was started there three years ago by Mrs. Wright, but it was hard work, and she was at times deeply discouraged. After a time there were evidences of spiritual quickening. During the last autumn and winter the spirit of God seemed to pervade the whole neighborhood. A wonderful change was apparent everywhere; pagan youth attended the services, and were quiet and attentive. Thus, where four years ago there were but 2 members of the church, there are now between 30 and 40, with three services on Sabbath and one during the week.

At Newtown, also, another point on the reservation, religious services of much interest have been held, and it was in attending these services that Mrs. Wright caught

the cold which settled into pneumonia and ended her life. The meetings began on the same night with the heathen festival, but it seemed impossible to wholly break the influence of heathen superstition upon those who still clung to the past.

On the Cornplanter Reservation there is a hopeful spiritual condition. Through the efforts of the brothers Rankin and Mr. Allen, materially assisted by the good people of Warren and vicinity, a beautiful church edifice was finished and dedicated early last fall. One hundred earnest friends from Warren attended the dedicatory service, and cheered the Indians by their presence, kind deeds, and generous sympathy. Following the dedication, special religious services were held with good results. Nine persons confessed Christ, and many of the old members were quickened to a new life.

On the Alleghany Reservation Rev. William Hall is still able to perform some labor, though he has suffered greatly from ill-health. Toward the close of the year, however, there has been some improvement in this respect. He is a veteran who has seen long service and done good work. At present the station need reinforcing. The discouragements upon the Alleghany Reservation are very great, as it is topographically a narrow strip of territory hemmed in on all sides by the influence of white settlers. It is but a mile wide, though 40 miles in length. It is difficult to conceive of a more discouraging position than that in which the Indians on that reservation are placed.

On the Tuscarora and Tonawanda Reservations little has been accomplished. There is great need in the mission of native preachers; the training of efficient men belonging to the tribe has either been neglected or has been found well-nigh impracticable. Mr. Trippe's report says: "The sad fact stares us in the face that we are running out of efficient educated native helpers. Unless we can have some means whereby our Christian youth can be trained as workers for God, the future of this mission is hopeless indeed. Of our two native preachers, one is sick unto death, and the other is unable to endure the hardship of supplying distant substations in the winter time. We are deeply perplexed to know what to do with these destitute and needy reservations. Tuscarora needs our presence. Tonawanda must have stated and energetic service, or else be deserted. Alleghany ought to receive help which cannot now be given."

Statistics of the Seneca mission.

Ordained missionaries.....	2
Ordained native.....	1
Licentiate.....	1
Native helpers.....	3
Churches.....	4
Communicants.....	269
Added during the year.....	28
Contributions.....	\$125

LAKE SUPERIOR CHIPPEWA MISSION.

The missionary force of the Chippewa mission has remained unchanged during the year. Rev. S. G. Wright has continued his work at Lac Cœur d'Oreilles, superintending also the erection of a chapel at Pukquaiwan, a station on the branch of the Chippewa River. The little chapel was built almost entirely by the Indians, and by the Licensed Trading Company, which is under the direction of Mr. Dobey, who resides at Lac Cœur d'Oreilles. Some additional sums have been given by others. The new chapel has given a great impulse to the work at Pukquaiwan, where Mr. Moneypenly, an acceptable Indian preacher, renders volunteer service on the Sabbath, being employed during the week as Government teacher at the station.

The Misses Dougherty, at Round Lake, have continued their school with usual interest and success; at the same time religious services have been held in the school-room, and have been attended by the adults as well as the children of the neighborhood. Rev. Mr. Green, an acceptable native preacher, has charge of the services. Prayer-meetings have also been held during the week, and sometimes a marked degree of interest has been apparent.

This little station, as well as the other stations of the Chippewa mission, was visited during the year by a secretary of the board, and also by representatives of the Woman's Foreign Missionary Board of the Northwest.

At Odanah important changes have been made during the year. Our missionary, Rev. Francis F. Spees, has been removed to Lac du Flambeau for the purpose of opening a new station on a reservation which hitherto has had no stated missionary. As the Indians of the Northwest, and especially the Chippewas or Ojibwas, have through all history settled around the margin of beautiful lakes, so here, this "Lake of the Torch" has been the favorite abode of this branch of the Chippewas to this day, but more benighted pagans could probably not be found upon our continent than these 400 or 500 Indians, who still live largely by fishing and other spontaneous products of nature.

Most of the mission property at Odanah has been sold, only the chapel and school-building, with a small piece of land, alone being retained. Meanwhile a new house, the upper part of which is to be used as a chapel, has been erected at Lac du Flambeau, under the direction of Mr. Spees.

Mrs. Minnie Ells has continued her work through the year at Odanah as teacher, having about 25 pupils.

Rev. H. Blatchford, an ordained Indian preacher of good ability and faithful character, has been set over the Odanah church.

The work altogether is attended with much discouragement, as these Indians, like all other branches of the Chippewas, and, indeed, nearly all the scattered fragments of our aboriginal tribes, have been disheartened and rendered unimpressible, often morose and sullen by the abuses which they have suffered at the hands of the Government and of white settlers. Their first feeling toward Christianity is often that of rebellion, and in so far as they see their ancient customs disappearing they are only the more inclined to cling to them, though probably, in the great majority of cases, holding them simply as festivals or celebrations and expressions of the national spirit. Nevertheless, with whatever discouragement, the duty is incumbent upon the church to do whatever can be done for these and all other Indians. They are not disappearing as rapidly as many have been more than willing to suppose. In many cases, as a rule, where favorable circumstances are afforded, they are increasing in numbers.

Statistics of the Chippewa mission.

Ordained missionaries.....	2
Ordained native	1
Licentiate.....	1
Female missionary teachers	3
Church.....	1
Communicants.....	73
Boys in boarding-school.....	18
Girls in boarding-school.....	10
Boys and girls in day-school.....	25
Total number of pupils	53

THE DAKOTA MISSION.

The board has but two ordained missionaries among the 33,000 Dakota Indians. Yankton Agency is 30 miles from the railroad at Springfield, and is under the care of Rev. J. P. Williamson and wife and Miss Nancy Hunter. Mr. Williamson has preached twice, once in English and once in the Indian tongue, at this station, though a large part of his time is occupied with the general supervision of the out-stations, and the editing of the little Indian paper, most of which is not only edited but written by his hand. He has also had charge of the treasury of the Dakota Native Missionary Society, and has repeatedly visited distant portions of Dakota, giving assistance to native pastors and churches. In addition to these duties, he gave instruction during two weeks to the theological class of the Santee training-school, which is under the care of the American Missionary Association. Mrs. Williamson and Miss Hunter have found a fruitful field of labor among the women. The Woman's Missionary Society, connected with the native church at Yankton, has, during the year, raised \$100 for different benevolent objects. Miss Hunter's school, though not large, has been prosperous; it numbers 21 boys and 16 girls. She would doubtless have a larger number but for the Government boarding-school in the vicinity, which now numbers about 80 pupils. About half of these attend our mission church and Sabbath-school; the rest are connected with the Episcopal church of the place. Nineteen children from Yankton were sent to the Santee training-school during the year; some others are in the Government school at Genoa, Nebr., others at Wabash, Ind., and others at Hampton and Philadelphia.

The mission report, while appreciating the instruction given in these Government schools, expresses regret that the youth thus taught are not more clearly and thoroughly trained in religious truth. It says: "They are all taught in English, a strange language, and the result is only a mystified knowledge of the principal external forms of religion. We must look to the church and not to the Government for religious training, and hence the necessity of more or less educational work by our missionary societies."

Concerning land tenure by the Indians the report says: "The Yanktons are just taking a necessary forward step in civilization by locating each family over the reservation on separate claims. Of this step we heartily approve; and yet it is the cause of some forebodings as to our church work. When our members who have been living in villages near the agency come to take claims, for the sake of some real or fancied advantage in the water, grass, or land, many of them make selections 6, 8, 10,

or 15 miles away. We could see the result in this on our congregations last summer, and we expect to see it more next summer."

Two elders of the church are spoken of as taking turns in holding religious meetings at what is called the "Hill" church. Ten persons have joined this church on profession of faith. The report speaks highly of the native preacher, Rev. Henry T. Selwyn, as a valuable worker.

The number of communicants at the Yankton church is 111; added during the year, 14; pupils in Sabbath-school, 85; contributions, \$406.

The membership of the "Hill" church is 66; added during the year, 10; pupils in Sabbath-school, 18; contributions, \$96.

At White Swan the work has been very encouraging. In a community which has been considered the hardest on the reservation a regular Sabbath congregation has been built up, and several persons have come down to the Yankton Agency church to be baptized. Last autumn the people built, from material furnished them, a good-sized log cabin which they use as a place of worship.

FLANDREAU.

Flandreau is a little over 100 miles northeast of Yankton Agency. The church is under the care of Rev. John Eastman, an active and faithful preacher. He is perhaps the best educated of our Indian preachers, and although he speaks English he preaches in his own tongue. He thus reaches his people effectively.

The Indians at Flandreau were the first in the Sioux Nation to occupy land in severalty and to seek citizenship. Seventeen years ago twenty-five families of Presbyterian Indians left their tribe at the Santee Agency and took up land claims at Flandreau under the homestead law. Their numbers were somewhat increased for four or five years, when the rush of emigrants took up all the public land in that region. The majority of them have remained to this time, a result which few anticipated. "And yet," says the report, "the future of these Indians and of the Flandreau church is not bright. When white pioneers sell out their places are taken by other whites from the East, often stronger in means and in faith, and the white churches are the gainers. But whenever an Indian sells his place it is taken by a white man, whose coming may strengthen some white man's church of the whites, but the Indian church is weakened. The history of this settlement, its successes, its failures, and their causes are worthy of careful study by those who are preparing laws and regulations for the settlement of all Indians upon homesteads."

The native communicants at Flandreau are said to have been faithful in their religious duties. The children are nearly all in schools.

The membership of the church is 92; added during the year, 2; pupils in Sabbath-school, 20; contributions, \$322.

LOWER BRULÉ AGENCY.

This place is about 100 miles northwest of Yankton Agency, and is on the Missouri River, at the junction of the White River. Rev. Henry Selwyn, the native preacher, has spent the winter there, and his report is on the whole encouraging. His room has been crowded through the day with school children, and at night with grown people learning to read. The Sabbath services have been well attended. Mr. Selwyn has experienced some difficulty from the superstition of the people, who imagined that the severe sickness of a child was caused by the bewitching presence of the preacher, and he was obliged to leave and find other lodgings. There are 25 boys and 18 girls in the school at this point.

WOLF POINT.

Rev. G. W. Wood and wife are in charge of this station, assisted by Mr. Robert Hopkins. A school is maintained with 28 day pupils; and 36 pupils are in the Sabbath-school. No church organization is reported. Mr. Hopkins, the native assistant, labors among the Assinaboines. He is now an old man and has been a Christian 30 years. He was the means of saving the lives of some of the missionaries in the memorable Minnesota massacre, and preached effectively to the Indians in prison at Davenport in 1864 and 1865. He is still an active worker.

The mission owns at this point a house of hewn logs, which answers the purpose of the mission for the present.

POPLAR CREEK.

At Poplar Creek, Miss J. B. Dickson and Miss C. C. McCreight are the only missionaries. A day-school with 25 boys and 15 girls is reported, also a boarding-school with 10 boarders, making an aggregate of 50 pupils. The Sabbath-school numbers 75.

At Deer Tail a school of 14 boys and 8 girls is reported.

The report bemoans the fact that so little has been done by Presbyterians for *higher education*, especially for the training of a native ministry. While there are 50,000 people who speak the Dakota tongue, there is not, after so many years of labor, one good training-school in Presbyterian hands. Neither the home nor the foreign mission board, says the report, has seemed ready to take up this work. The Congregationalists and Episcopalians have both been wiser. The mission report says: "We can see the wisdom and forethought of the brethren who are pushing this branch of the service. In another quarter of a century our present laborers will all be gone. Meanwhile, the world about us is pushing ahead with its enterprises and civilization, and such half-trained laborers as may do good service now will fail then. That branch of the church which is able to bring forward a consecrated and well-trained ministry is the one that God will call to do the work for the next generation among the Dakotas. It is clear that Presbyterians should have a Christian training-school among the Dakotas. We have foreign missions, home missions, and a native missionary society, all Presbyterians; each seems to wait for the other to lead. There is a difference of opinion as to how the work should proceed. At last, however, the synod of Dakota has determined to connect an Indian department with the educational institution called Pierre University. The report expresses the hope that the agent, Rev. William Peterson, who is soliciting funds for the founding of this Indian school, will receive a cordial welcome and timely encouragement among the churches at the East.

Statistics.

Ordained missionaries.....	2
Ordained natives.....	2
Female missionary teachers.....	3
Native teachers.....	5
Churches.....	3
Communicants.....	269
Added during year.....	26
Boys in boarding-school.....	2
Girls in boarding-school.....	8
Day-schools.....	6
Boys in day-schools.....	116
Girls in day-schools.....	87
Total number of pupils.....	213
Pupils in Sabbath school.....	272
Contributions.....	\$824

OMAHA MISSION.

The Omaha mission work has been evidently favored of the Lord during the last year. Mr. Hamilton, the aged missionary, though laid aside by illness for a time, and his journeys in the winter sometimes hindered by storms and snow-drifts, has yet been enabled to continue in most of his usual labors, visiting the Indians from place to place for religious instruction, as his strength permitted, and holding services on the Sabbath. The number of communicants reported is 61, a gain of 2 for the year. The girls' boarding school ended the year with 54 scholars, a larger number than in any year since the boys were transferred to the Government school, 3 miles distant. This boarding-school has from its beginning been of the greatest benefit to the whole tribe, and it was never under better organization and influence than it is now, under the devoted ladies in charge of it. An interesting account of it by one of these teachers is given in the record of May. The expense of this school is defrayed by Government funds in part, under the usual contract. These moneys are not brought into the accounts of the board, as they are expended under the supervision of the agents of the Government. Some delay occurred in these payments last year, and they were supplied by the board, making its outlay larger than usual; but it is expected that the Government payments will yet be received.

Mr. Copley's time has been occupied partly in building a dwelling-house, for the expense of which a liberal gift was made by a gentleman in Pittsburgh, Pa. Most of the Omahas are now owners of their land in severalty, and their new homes are at a considerable distance—10 to 20 miles—from the old mission house. Mr. Copley's labors for the spiritual good of the people have been faithful. He noted some want of earnestness among members of the church, and some cases likely to require discipline if not soon changed, but he adds: "At present there is a good influence at work among the congregation. The outlook is promising as to spiritual growth in the near future."

An earnest plea is made for a church building; the chapel in the mission house, used also for school purposes, is quite too small now for the congregations. About \$300 has been subscribed there for a new little church, but more is needed, and more it is hoped will be given by the friends of these Indians. In hardly any other Indian mission has

there been more marked proofs of evangelizing labors resulting in civilizing the character and the industry of the people; but the crown of such labors is in the souls thereby brought to Christ our Lord. The Omahas are about 1,200 in number.

WINNEBAGO MISSION.

The Winnebago mission does not furnish materials for an extended report, and yet its work and its influence are far from being in vain. No church is yet organized, but eight persons were admitted last year to the communion on confession of their faith, of whom six remain. Faithful labor in visiting the Indians and their families may be expected to yield good fruit. A Government school occupies the field as to educational work. The Winnebagoes, though living on a reservation adjoining that of the Omahas, are much less advanced in the benefits of settled life. They treat their able and excellent missionary with kindness and respect, and though he often feels discouraged in his labors for their good, yet the hope may well be held firmly that such labors are not in vain in the Lord. The Winnebagoes are over 1,300 in number.

IOWA AND SAC MISSION.

The Iowa and Sac mission reports twenty as the number of communicants, of whom ten made their confession of faith last year, greatly to the encouragement of their Christian friends in the neighboring churches. Under the counsel of the Presbytery, no church is yet organized, for two reasons. The whole number of these Indians is not only very small, but is made up of adherents of several evangelical denominations. Their different views might be harmonized; but in the next place they are all under treaty stipulations to remove to the Indian Territory, whenever the Government so directs. Meanwhile various matters have to be arranged—their titles to new lands, new homes, &c. The result of all is delay and uncertainty, so far as men are concerned; but God permits this delay, among other causes we doubt not, that they may still enjoy the teaching and the example of their aged and faithful missionary. His family circumstances would preclude his accompanying them if they should go to a distant part of the country. It would seem that they might well remain where they are, being now settled and industrious, and in a degree fitted to be citizens, though not as yet owners of much property. In any case, however, the church may well extend its support and sympathy to missionary efforts in behalf of these small remnants of once powerful tribes, in the hope of seeing better times for them, here and hereafter. The Iowas, &c., are reported as 207 in number.

SAC AND FOX MISSION.

The Sac and Fox mission is another small mission, among three hundred and forty-eight Indians, but its last year's history shows considerable progress towards the desired end of their evangelization. They form a little island in the midst of Iowa towns and farms. They own their land, bought with their own money. If they were but citizens, the United States Government could not properly erect buildings and appoint official agents among them; and some degree of aggrieved feeling exists, as it is alleged, at what they regard as an invasion of their rights. But they are not yet fit to be citizens, and it is best for them to be under the care and protection of the General Government.

When Christian women in the near region of this Indian reserve were led three years ago, in connection with the Woman's Board of the Northwest, auxiliary of the G. A. Board, and with its cordial approval, to enter on measures for the spiritual benefit of this band of Indians, they found great difficulties before them, as stated in preceding reports. The missionary ladies have gradually won their way, so that instead of having to seek their acquaintance at Tama City, 2 miles away from the reserve, they are now occupying the school-rooms of the Government house, and are engaged in the work of education and in personal intercourse with the women and children. Their salaries and general mission expenses are still defrayed by the Board, but their greatly better situation is a long step forward in their work, and one largely owing to the kind and wise action of the new Indian agent and of the Commissioner of Indian Affairs.

The two teachers—Miss Shepard having lately joined Miss Skea—are well qualified for their work. They formerly had experience in similar labors among other Indians. One of them writes: "It is, indeed, a sad sight to see them living *here*, in Iowa, pagans as they truly are, degraded, ignorant, immoral, superstitious, many of them objects of disgust; but they are our fellow-men of God's creating. We can help them, though it will take patient and quiet toil. Let us pray earnestly, very earnestly for them." In this spirit, and upheld by the prayers and sympathy of Christian people in their neigh-

borhood and elsewhere, they may well hope to see good fruit from their labors for Christ on this reserve.

CREEK MISSION.

This mission comprises six stations and two outstations, with four organized churches, and a total membership of 178, of which number 50 were added during the year. The veteran missionary, Rev. R. M. Loughridge, has within the past few months removed from North Fork to Okmulgee, the capital of the nation, where a church has been organized by the authority of the Presbytery of the Indian Territory. The religious destitution of the place seemed to demand such a step, and the outlook is encouraging. Mr. Loughridge still retains a general supervision over his former field, North Fork and Kowetah chapel, while the main work devolves upon licentiate P. Fife. Owing to deaths and removals the North Fork church reports the same membership as last year (40), although several names have been added to the roll. The members of that church are worthy of all praise for their zeal and self-denial in the building of Koweta chapel, contributing liberally both of their money and labor for this purpose, and this out of their deep poverty. In addition to this they contributed also to most of the benevolent schemes of the church.

The Rev. R. C. McGee, of the Eufaula station, has been passing through a season of deep affliction, his wife having died after a protracted and painful illness, but not without abundant evidence that her end was peace. The pressure upon Mr. McGee during that time of sorrow necessarily interfered with the more active prosecution of his mission work. As far as possible, however, he preached every third Sabbath in Eufaula, and conducted prayer meeting during the week. He also continued to supply the church at Bethel, some six miles south of Eufaula, and within the Choctaw Nation. Mention is made of the marked change in the community during the seven or eight years of his ministry among that people, and of the fact that other points are now open for the preaching of the Gospel.

The Rev. J. N. Diamant, of Wealaka, reports that, since Tulsa passed into the hands of the Board of Home Missions, he has but two places of preaching—one in connection with the school at Wealaka, and the other at Broken Arrow, about four miles north of the Arkansas River, where a neat chapel has recently been erected. At the latter place Mr. Diamant aims at preaching on alternate Sabbath mornings, returning for service at Wealaka in the evening. The field is difficult to cultivate. The report says: "The people are white renters and Indians; they are scattered and poor, and are not apparently hungry for the Gospel." The outlook, however, is more encouraging than it was.

The boarding school at Wealaka is the chief feature of this mission, and its superintendent, Mr. Jacob P. Whitehead, reports a year of most satisfactory work. With a roll of 100 boys and girls, the average attendance was 90—an excellent record for an Indian school. The superintendent says: "A more contented, happier, better behaved company of children I have never seen. They study well; they work well; they play with vim, and their healthfulness is remarkable. We are well on in our fourth year, and we have never lost a child by death in the mission. The sanitary condition of the building is excellent. We have all the modern improvements for facilitating the manual labor, neither pains nor expense having been spared in securing what is needed." The building with its admirable facilities belongs to the Creek Nation, and they also pay a certain rate per pupil towards the support of the school.

The religious condition of the school is most encouraging. The Holy Spirit has been poured upon the youth in a marked degree. Seven were received into fellowship with the church, while quite a number of others who were anxious to make a profession of religion were advised to wait a little longer. The conversions are spoken of as much more satisfactory than usual. This is especially gratifying in view of the tendency among that people to be satisfied with a name to live.

The report gives it as the judgment of the superintendent and teachers that the school is in every respect progressive. "We are on a sound financial basis, both with the board and the Nation. Our children are obedient, industrious, and deeply interested and interesting. Our lines have fallen to us in pleasant places."

Mrs. Robertson, of Okmulgee, widow of the late Rev. William S. Robertson, still labors on in the work to which with her husband she had devoted her life. Her chief work of late years has been translating into the Muscogee language the New Testament and other books. The translation of the New Testament was completed two years ago. Since that time, with the help of one or two interpreters, she has finished two successive revisions of all that then remained unprinted. The various books of the New Testament in pamphlet form have been widely scattered, and Mrs. Robertson hopes soon to have the whole completed and bound together for distribution. What a noble work in which to spend the evening of one's life!

Statistics.

Ordained missionaries	3
Ordained native	1
Licentiate	1
Churches	3
Communicants	178
Added during the year	50
Missionary teachers:	
Male	2
Female	8
Native teachers, female	4
Boarding-schools	3
Pupils in boarding-schools	190
Pupils in Sabbath-school	115
Contributions	\$856

SEMINOLE MISSION.

This mission comprises two churches which are served by native pastors, two outstations ministered to by native licentiates, and the boarding-school at Wewoka under the superintendency of Rev. J. R. Ramsay. The school has had a prosperous year, the applications for admission being constantly in advance of the capacity to accommodate. Mr. Ramsay writes: "The mission is filled to its utmost capacity, but as many more would come if there were room for them and means for their support. Our number is limited to 63—45 boys supported by the national funds, and 18 girls supported by societies, churches, and missionary societies through the Board of Foreign Missions. With literary training our great effort is to impart religious instruction." A delightful work of grace has been in progress in the school, and is still continued at the date of the report. Ten of the pupils had made a public confession of their faith in Christ, and 48 others were under special instruction as catechumens, showing that almost the entire school had felt the power of the Holy Spirit.

Mr. Ramsay has just about completed the translation of the Book of Genesis into the Muskogee tongue, and it is expected that the Bible Society will publish it during the summer. This is the first attempt at translating any part of the Old Testament into Muskogee, and is doubly important from the fact that this language is common to the Seminoles and Creeks. The ladies connected with the school have continued at their several posts throughout the year, rendering valuable service in their respective spheres.

The native pastors and licentiates move steadily forward in their work with commendable fidelity. Mr. Ramsay visits and assists them once in four weeks. During one of these visits he baptized a woman of the Potawattomie tribe, with her three children—the first of that tribe who have become identified with the church.

Statistics of the Seminole Mission.

Ordained missionary	1
Ordained native ministers	2
Licentiates	2
Missionary teachers:	
Male	
Female	
Native teachers:	
Male	7
Female	2
Churches	2
Communicants	65
Added during the year	16
Boys in boarding-school	45
Girls in boarding-school	18
Total number of pupils	63
Pupils in Sabbath-schools	90
Contributions	\$232

CHOCTAW MISSION.

Choctaws.—The work of the board for a few years past among these Indians has been limited very much to the care and instruction of Spencer Academy, their principal high-school for boys—from 80 to 100 in number. This school was well conducted last

year by the Rev. H. R. Schermerhorn, aided by teachers; and the religious instruction and influence constituted a marked feature of its daily course, promising the best results in the life and character of its scholars. The expenses of this academy were mainly defrayed by the educational funds of the Choctaws, the board only paying the salaries of the superintendent and teachers.

This arrangement was made, at the request of the Choctaw Council, in 1882, and it has apparently worked well. But the present authorities of the tribe have determined to take this and other schools into their own charge, and have terminated their contract with the board—their action to take effect at the end of the current quarter.

It is to be hoped that this measure will not be attended with disappointment to the friends of education among the Choctaws. The board, and the church represented by it in this case, will be glad to find that only happy and good results will be accomplished by this change of administration.

NEZ PERCÉ MISSION.

The Nez Percé mission has seen few changes during the year, though Miss Sue McBeth has removed from Kamiah to Mount Idaho, where she has continued her work of training a few Indian youths, some of whom are contemplating the ministry. Her reports speak very favorably of the results of this labor. Miss Kate McBeth has also removed from Kamiah to the Lapwai station, where her attention has been devoted to the instruction of women. Mr. and Mrs. Deffenbaugh have labored at Lapwai, where Mr. Deffenbaugh has had charge of the native church, assisted, however, by the native preacher, Rev. Silas Whitman.

The church at Kamiah has been under the care of the native preacher, Rev. Robert Williams. Rev. Archie Lawyer has the care of the Umatilla station, which for the past two years had been under the care of Revs. William Wheeler and Silas Whitman. Reference is made in Mr. Deffenbaugh's report to the affection which the Umatilla people had cherished toward these their former pastors. The farewell meeting was said to be deeply touching.

During the first week in July an interesting camp-meeting was held near Fort Lapwai. These meetings, as well as those held generally on the 4th of July, are attended with religious observances, and have become something of an institution among the Nez Percés. Between 700 and 800 persons were thought to be present on this occasion. An interesting temperance meeting was held in the afternoon of the 3d, when tobacco, as well as whisky, was earnestly condemned. Many were present from the North Fork congregation, which has been placed under the care of the native preacher, Rev. James Hines.

A new house has been erected for the ministers at Deep Creek, the people having raised \$16 for lumber, and having agreed to meet the remaining expense by contributions of hay and other products.

Late in July, Mr. Deffenbaugh made a visit to the Wellpinit station, near Spokane, but found the people absent at the fishing grounds. The taking of salmon during certain seasons of the year constitutes an important occupation of the Nez Percés, and the shepherds must follow their flocks. Revs. William Wheeler and Peter Lindsley were assigned to the work at Wellpinit and Deep Creek. The people were informed that, according to the action of the Presbytery, they would be expected to raise \$25 from each church toward the support of their pastors. These amounts, though small, are important in the reflex moral influence which they exert upon the people.

The labors of these native Indian preachers, of whom there are a larger number in the Nez Percés than in most Indian missions, are interesting and encouraging. Although their education has been imperfect, yet it is believed that much good is accomplished by their ministrations.

The efforts which have been made to secure possession of the Government property at Fort Lapwai for an industrial school have not been successful, the Government having decided to enter upon that work itself. This purpose, however, has not as yet been fulfilled. The buildings at the old fort would be valuable for such a purpose, and are utterly worthless for any other, as the garrison has been removed. Neglect and decay bear rule throughout the premises, and every year diminishes the opportunities which might be furnished for useful work among the Indians of the vicinity.

The Nez Percés have from the first been characterized by an unusual degree of high aspirations as compared with most other tribes. They are a vigorous race, and are worthy of sound religious instruction, and all forms of civilizing influences.

The return of the mission report of these small Indian churches show an aggregate of \$991 raised for congregational and other purposes. The churches of the reservation sent a Christmas offering of \$76.86 to the board. Rev. Mr. Watson, of Spokane Falls, has taken a great interest in the Indians near his parish, and he obtained during the year

sufficient money from the ladies of Helena, Mont., to buy doors, windows, &c., for the new Indian parsonage at Deep Creek. The whole number of church members among the Nez Percés is 771; added during the year, 100; on profession, 29.

Such items as these are gleaned from the mission report:

"Christmas meetings" were held in all the churches, with the exception of Deep Creek, both ministers being present at Wellpinit. The Lapwai people have a neat and commodious church now about completed. The once hostile Nez Percés of Joseph's band arrived at Lapwai about the first of June. This was an event of great importance to the mission, in as much as the membership of the several churches was thereby considerably increased.

The native ministers have occupied their several stations with commendable zeal and fidelity. Rev. Enoch Pond, ordained at the spring meeting of Presbytery, made two extended missionary trips during the summer. In company with one elder and two deacons he visited the Palouse and other Indians scattered along Snake River. The reception which he met with was very cool; the Indians did not wish to be disturbed in their own worship, that of religious or ceremonial drumming. They invited the evangelist and his party to attend their meetings, but did not give them any opportunity to speak of the better faith. Mr. Pond also made a trip to the Yakama Reservation, some 300 miles away, where his reception was much more kindly and encouraging. He was able to encourage the native pastor, Rev. George Waters, and preach to a people hungry for the word of God.

Statistics of Nez Percé mission.

Ordained missionaries	1
Ordained natives	8
Female missionary teachers	2
Churches	6
Communicants	771
Added during the year	100
Boys in day-school	9
Girls in day-school	13
Total number of pupils	22
Pupils in Sabbath-school	147
Contributions	\$991

SOUTHERN PRESBYTERIAN CHURCH.

INDIAN MISSION.

Indian Presbytery, which is coextensive with this Mission, reports 12 ministers and 22 churches. Notwithstanding many deaths, the number of communicants increased during the year to 913, being 147 more than was reported last year. Among the deaths none was more lamented than that of the Rev. Allen Wright. He had held high and useful positions among his own people, and had been to them a faithful minister of Jesus Christ. His death was felt by all to be a severe loss to his nation and to the mission work. His son, Rev. Frank Wright, who was assisting his father at the time the death occurred, has since been in charge of the churches to which his father ministered.

The narrative of the Presbytery states that in all the occupied fields there has been a gradual growth in numbers and in grace. A few cases of the special outpouring of the Spirit have been reported. Sabbath-schools are few, on account of the lack both of English-speaking teachers and of Choctaw books. Two licentiates have been ordained during the year. At the spring meeting of Presbytery not only are the ministers and elders present, but hundreds of Indians gather together. On these occasions religious services are held three times a day, till the Sabbath, when four services are held. This is a means of great strengthening to the Christians.

Rev. Jonas Wolf, now an ordained minister, and governor of the Chickasaw Nation, has taken charge of the work which was formerly done by Mr. Reed among the full-blood Chickasaws, who are unable to speak English. As Mr. Wolf himself can neither read nor write English, no report has come to us from him, but Mr. Reed states that he is doing efficient service. Mr. Reed, on giving up so much of his work to Mr. Wolf, turned his attention to the young people of the Chickasaws, who, in the national boarding academies, are almost an English-speaking generation. There are four of these academies, aggregating 210 scholars. Many of the scholars come from irreligious homes, some of them from homes where skepticism has displaced the teachings of the Bible. In

two of the academies until recently there was scarcely ever a religious service. Mr. Reed reports a happy change in this respect. A warm welcome is now extended both by teachers and scholars to those who bring the Gospel to them; and during the past year two teachers and about fifty scholars have been received into the churches of various denominations that labor in this region. It is regretted that no report has been received from Armstrong Academy, which is under the care of Mr. Lloyd.

The labors of our brethren in the Indian Territory have generally been attended with much hardship. In visiting the various preaching places they have had to travel long distances on horseback, frequently in very inclement weather. The conclusion has forced itself upon them that the field is of greater extent than they can cultivate, and they now have under consideration a plan for reducing the area of their work by yielding a portion of the territory to the Presbytery of the Northern Church, which is at work in the contiguous region. It may be remarked that the Indians, as a people, have long been accustomed to receive all the privileges of church and school without making any return. Medicines have been furnished them free of charge. They pay no taxes to the Government. The result of this may easily be imagined. The Indians depend on others instead of helping themselves; yet Mr. Reed reports that some efforts towards self-support are beginning to be made among them. At the quarterly sacramental meetings, as at the meeting of Presbytery, the expenses of a liberal hospitality are cheerfully borne by the Christians, and the churches contributed during the year about \$500.

In consideration of the mission work among the Indians being within the bounds of one of our own Presbyteries and to a large extent among the English speaking people, the executive committee would suggest to the General Assembly the expediency of transferring the control and charge of the work from this committee to the executive committee of Home Missions.

PROTESTANT EPISCOPAL MISSIONARY SOCIETY.

MISSIONS AMONG THE INDIANS.

The red men have received much better treatment from the church than has the black race. Bold and strong leaders have been supported by loyal followers until the Church holds an enviable position as the Indian's friend. The tribes among which we have missions have proved amenable to the Gospel, and Indian chapels, Indian congregations, and Indian clergy bear witness to the faithful work which has been done. There are twelve Indian clergymen and more than a thousand communicants, among whom may be found as faithful and devoted Christians as in any white congregation. There is no report of the important work at the White Earth Reservation, in charge of the Rev. J. A. Gilfillan, under Bishop Whipple. The mission to the Oneidas, under Bishop Brown, that at the Shoshone Agency in Wyoming, that in the Indian Territory, and that in Washington Territory ought each to be reported as being conducted under appropriation from the board. Bishop Hare's painstaking report of his large work in the Niobrara deanery must suffice for an account of Indian missions. If it is said that the Indian missions cost too much, it should be remembered that it is work among an alien and helpless people, who cry out to the Christian church for care and for instruction in the rudiments of knowledge and in the elements of civilized life. The dealing of our church with the Indians will make one of the brightest chapters in her history. Not abatement but re-enforcement is needed in this as in the other branches of our mission work.

REPORT OF BISHOP WILLIAM H. HARE.

The Niobrara deanery includes all the Indian reservations within the jurisdiction of South Dakota, and all Indian missions within it, wherever situated; in other words, the Indian field.

In this part of my field all existing stations have been maintained, four new stations have been opened during the year, one new church has been erected, one native has been ordained deacon, and one advanced to the priesthood.

SELF HELP.

There has been a gratifying increase in the offerings of our Indian Christians from year to year. The record for some years past is as follows: Total offerings for the year ending June 1881, \$585; 1882, \$960; 1883, \$1,217; 1884, \$1,514; 1885, \$1,801.

Our efforts to secure funds from the people for the support of the clergy of their own blood have not been very successful. I have not complete statistics for the year, but I know that the record is not satisfactory.

NEW CHURCH.

A gift of some young ladies of Lower Merion, Pa., made some two years ago, excited the good people of Saint Alban's station, Lower Brulé Reserve, to hope that they might eventually secure a church. The Indian women of the station raised \$125 by dint of unwearied effort. This year the Woman's Auxiliary of Connecticut sent \$250 more. The result is a neat and well-situated church, which was opened for divine service in May last.

SUMMING UP.

Twelve years ago there was not to be found among any of these Indians a single boarding-school, though the number of children of school age was about 6,000. Our mission boarding-schools were the first venture among them in this line. We have now four in successful operation. We have three commodious, substantial boarding-school buildings,* and a vast and once desolate country is dotted over with twenty-five neat churches and chapels, and eighteen small but comfortable mission residences. No recess in the wilderness is so retired that you may not, perhaps, find a little chapel in it. All this has been accomplished, without Government subsidies, by the gifts of generous friends. Thirty-six congregations have been gathered; the clergy have presented for confirmation during my episcopate nearly 1,200 candidates; seven faithful Indians are now serving in the sacred ministry, four having died; and the offerings of our native Christians have increased yearly until now they amount to about \$2,000 per annum.

The money for all the twenty-five churches and eighteen parsonages referred to above, except three, passed through my hands, and the buildings were put up under my supervision. I know, therefore, their condition, and am glad to report that they are all of them entirely free from incumbrance and debt of every kind, except one of the Santee chapels, on which the Western Church Building Society holds a mortgage of \$350; and all of the buildings have been kept insured until lately, when want of funds has driven me to omit this wise precaution in several cases.

Whatever measure of success has attended the mission has been largely owing to the fidelity of the missionaries to their work, from which no trials have been sufficient to turn them back. The following have all been in the service for terms ranging from seven to sixteen years:

Rev. J. W. Cook, Rev. L. C. Walker, Rev. W. J. Cleveland, Rev. H. Swift, Rev. H. Burt, Rev. J. Robinson, Rev. Ed. Ashley, Rev. W. W. Fowler, Rev. David Tatiyopa, Miss Amelia Ives, Miss Mary Z. Graves, Mr. J. F. Kinney, jr., Mrs. J. F. Kinney, jr.

THE FUTURE.

Notwithstanding all this wide extension of the mission there has been no increase in our resources during the last ten years.

This has, of course, embarrassed and cramped our work. Eligible offers of services have necessarily been rejected; candidates for the sacred ministry has been rather discouraged; inviting opportunities for extending the work have been declined; annoying reductions have been forced on the missionaries, which, I fear, have sometimes made me seem contemptible.

In our sore pecuniary need the Indians can extend very little help. They have lost almost everything by the progress of civilization. The antelope, deer, and buffalo were their capital and the raw material out of which they provided for almost all their wants, whether clothing, food, tents or utensils, and these animals have almost entirely disappeared. Their acquisition of new habits and productive occupations is a slow process. Comparatively little pecuniary aid can be expected, therefore, from them. Their needs, secular and spiritual, meanwhile, are extreme. We could to-day organize twenty new congregations of heathen Indians had we chapels to gather them in, and men to make disciples of them and teach them all things whatsoever our Lord hath commanded. The chapels would cost from \$300 to \$1,500 each, according to size and location. The salaries of the teachers, catechists, or ministers would, as the case might be, range from ten to seventy dollars per month.

The claim which this Indian mission has upon the church seems to me altogether extraordinary. The claim of any people sitting in heathen darkness upon those who enjoy

*Our fourth boarding-school occupies a Government building.

the light is very sacred. But these Indians are heathen people *right at our doors*. They lie in helpless ignorance within a few hours by rail of Christians who are rich in all that makes life happy now and full of promise hereafter. Our progress and our present wealth have been secured largely by the sacrifice of all that they held dearest, their old homes, their wild game, the occupations and pleasures of the chase, and freedom to rove as they would.

In the midst of the alarm and perplexity occasioned by these losses, the church appeared among them, proffering a new mode of life here and the hope of a better life to come. A large number of them have given up their heathen superstition and received the truths and institution of the gospel.

The proximity of Christianity has undermined the old religion even of those among whom we have not had the means as yet to introduce the truth. That old religion was a great fact and a great power in their lives. It had its sacred stories which fed the religious instinct. The changes of the seasons and the events of individual and social life were marked by holy rites, made attractive by singing, processions, and dances. But the whole system is going to pieces because of the proximity of civilization and the mission. The people are disconcerted and perplexed. They know not which way to turn. They are helpless. They will soon become hopeless. Then they will become, I fear, reckless and do desperate deeds, or they will become broken-hearted and sink into pauperism, loathsome disease, and death. Among the Ogalalas, who number about 7,500 souls, no other Christian body is at work. Among the Upper Brulés, who number about as many, no other body but the Roman Catholics. We could gather twenty congregations among these two tribes alone, within a year, had we the men and means to undertake the work. Every sentiment of honor and of Christian duty demands, I conceive, that we shall fulfill the expectations which our presence and past work have excited, and that we shall give of our abundance to those from whom we have directly and indirectly taken so much. In the presence of a juncture like this the feeling, which I fear is growing, that the Indian work is receiving an undue share of the gifts of the church seems to me to be preposterous.

If the general board cannot increase its appropriations to this work consistently with its other obligations, then I trust that individual sense of duty and private gifts will enable the mission to enter every "open door" and adequately meet the growing need.

D.

PROCEEDINGS OF THE MOHONK LAKE CONFERENCE.

I.

FIRST DAY—MORNING SESSION.

At 10 o'clock on the morning of October 13, 1886, the Hon. A. K. Smiley rapped to order, in the parlor of the Mohonk Lake Mountain House, and, after a few words of cordial welcome, opened the fourth annual "Lake Mohonk Conference" by nominating Gen. Clinton B. Fisk as chairman, a motion which was unanimously indorsed by the conference.

General Fisk, on accepting the office, said:

"It is a very grateful thing to an ambitious man in these heated times to be unanimously elected. It is no slight honor to preside over the Mohonk Conference, which has been yearly growing stronger in its general make-up and, its influence in behalf of the Indians. We thought our last year's conference the best we had ever had; and it was, no doubt, but we are promised a better one this year.

"Last year you appointed a committee to wait upon the President of the United States to consult him in regard to Indian affairs. That committee visited the President early in November. We were kindly received and patiently heard, the President entering into the discussion with earnestness. His utterances were all in the right direction. He was grateful for our visit, and wanted a committee to prepare and place in his hands such suggestions as the Mohonk Conference wanted carried out, pledging his influence, both in and out of Congress, in behalf of our measures. Those with us that morning will remember how earnestly the President discussed the question of Indian education, and the benefit of schools for the Indian. He discussed it in its broadest sense with reference to the Indian attaining citizenship and becoming self-supporting. We were greatly delighted to hear the President express himself so earnestly. I can recall almost his exact words. He said: 'No matter what we may do in Congress; no matter what I may do; no matter what may be done for the education of the Indian, there is nothing like the gospel after all to elevate the race,' and the tears stole out on his cheeks. No doubt his mind was running back to the words of his good father. We next called upon the Secretary of the Interior, and found him anxious to help us. He said the triumphant and militant Democracy had taken up his attention to the exclusion of much else, but he promised to do what he could for us further on. The document the President had suggested was prepared by Dr. Abbott and Mr. Brooks, and he used it in his message. He carried out the idea, though perhaps a little differently from what we had supposed he would.

"We were asked to use our influence for the passage of the Dawes bill, for lands in severalty on some basis of justice, and we did work diligently—some by personal attention and others by correspondence. All the legislation we asked for was obtained in the Senate, thanks to our friend, the Massachusetts Senator, who has been the friend of the Indian from the beginning. When we reached the lower House we had more difficulty, but even there the committees reported our legislation, but simply from want of tact on the part of the managers we failed of the passage of the bill. Oleomargarine came in and occupied the time, but we have great hope that the measures we have been fighting for the past four years will be passed in the coming short session. I believe all those great measures had birth here in this Mohonk Conference. The influence that has gone out from this conference has been very great, perhaps greater than from any other source. We can never be too grateful to Mr. Smiley for his hospitality in bringing us here, and insisting, in his mild Quaker way, in keeping us here till Saturday."

Mr. J. C. Kinney, of Hartford, Conn., Mr. Joshua W. Davis, of Boston, and Miss Allie Robertson, of the Indian Territory, were appointed secretaries. The appointment of a business committee was left to the chair.

The chairman suggested that the opening session be devoted to a general outlook over the field as to what has been done with our schools, and what is being done for

the Indians generally; and brief addresses were solicited from several present who had been in the field, Mr. Joshua W. Davis, of Boston, being first called upon.

Mr. DAVIS said:

"Purposing to visit some of the reservations, I received from Dr. Rhoads the names of several west of the Rocky Mountains that had not yet been reached by any representative of the Indian Rights Association; and it was my privilege to meet in California, Mr. Painter, the agent of the association, and to unite plans with him for a tour.

"As his report is before you in print it will hardly be necessary for me to add much, and I would simply say that by these visits to the Indians in their homes, and by direct contact with them, we are saved from that sanguine feeling some would gladly indulge as to the rapidity of results in efforts to civilize them. But we have no right to expect that the Indian should instantly adopt new ideas and habits, and grasp immediately the help extended to them, when, as a nation, we are at the same time placing most grievous hindrances and discouragements in their way. Still there is solid ground for encouragement and hope in the progress made by many towards self-support; and looking broadly over the field, there is a marked increase during the last two years in their willingness to settle down to unaccustomed labor.

"The case of the Mission Indians, whom we first visited, will doubtless be presented by Mr. Painter, and I solicit that interest which they sorely need.

"Among those next visited, the Putes, at Pyramid Lake, Nevada, there is a mingled poverty and slowness to adopt higher modes of life that gives an unfavorable first impression, but under continued encouragement, such as they are receiving from the present agent, increasing progress is to be expected in their farming, in which some have made good beginnings. The school at Pyramid Lake is under the care of the agent's wife, and is a marked success. There is no special religious teaching there.

"We found the most encouragement in Idaho. Although there are many there who hold to their blankets and beads, and scorn those who have turned to the plow and to cutting hay for sale, it was evident that the \$5 a ton secured by the industrious ones was proving an irresistible argument, one after another of the blanket Indians dropping his pride and blanket, getting a team, and going to work.

"One named Whiskey Joe, formerly noted for hard drinking and gambling, had stopped both, and, with other work, had cut and stacked about 80 tons of hay.

"One encouraging fact was their eagerness to extend their fences in the higher valleys, where they had raised some small crops, and the agent had given them permission to inclose more land.

"The agent drove out with us some 18 miles to one of these valleys, and, finding himself stopped by a fence remarked, 'Here is a fence not here before.' Turning aside, he found the fences still extending before him, preventing his crossing the valley and forcing him to drive nearly 2 miles before making the circuit of the farms.

"It seems that on his permit they had, during the winter, gone to the mountains and cut poles enough to fence in all the center of the valley, and without leaving space for roads. Each one had inclosed more sage-brush desert than he could subdue for years to come.

"In this we see the stimulus to them of the little crops of their own raising, which have proved with others also, and will increasingly prove, a powerful motive if we make their land sure to them.

"This was on the Ross Fork Reservation."

THE MISSION INDIANS OF CALIFORNIA.

Mr. Painter spoke briefly of the same visit, and of the encouragements it gave.

But he said, "I wish more particularly to speak of the mission Indians. I made a report in regard to them at the last conference, and will not repeat that. In Washington last winter I went to the President and stated their case fully. I said that in my estimation the one thing to do was to settle the question whether or not they had any right to the land upon which they had always lived, and from which they were being driven to-day. If they had rights they should be established—a question to be settled by the courts. If they have no such right, then let them understand it. The President said that was sensible, and asked me to see the Attorney-General, and ask him to take up their case. The Attorney-General said he could act only at the request of the Secretary of the Interior. After long delay and much consultation it was finally decided that as there was a case already in court, they would let it be decided, and by it settle the cases of all the other Indians in Southern California. I said I was aware of the fact that this case was pending but, as the attorney in charge of it had not been allowed even his expenses, he had retired from it, and if they were going to let this matter be settled in this way then I hoped counsel could be appointed. They said they would appoint some one, and after a time I was informed that counsel had been appointed. I wrote to him of our

interest in the cases intrusted to him, and promised him such support as we could give; that probably necessary expenses would not be allowed, and that if the Government failed to support him, we would be responsible for such expenses; that we wished him to go ahead. He wrote back that he had been appointed to serve without any compensation whatever. I went to see the Attorney-General, and he said he had, in appointing him to serve without compensation, done just what the Bureau had asked him to do. This lawyer wrote me that the Indians from two or three other grants had just been ordered off and would be removed unless some obstacles were interposed. I wrote back that such obstacle must be interposed, and that I felt sure that money to the extent of \$500 would be allowed for his fees, and told him to push forward the work. The Indian Association assumed this responsibility and stated the case to the country. This case came to trial a few months ago and was decided against the Indians, as I expected it would be, in the lower court. We had to give an indemnity bond for the protection of the plaintiff, who would be deprived of his property pending the appeal. I went to Washington to get the Government to do this. The Attorney-General said no bond would be required as he would have the Indian agent associated as defendant. It was in the discretion of the court to accept such security as this, but it refused to allow the agent's name as defendant in the case, so it was necessary that a bond should be given. Mr. Welsh, secretary of our association, sent his check for \$3,300, which is in the keeping of the court. I have had a letter saying that 200 Indians have thus been prevented from being ejected from their homes.

I have been asked to say something here with regard to the legislation of the past year, but our chairman has told about all that has been done in the way of legislation. The Indian appropriation bill, of course, passed both Houses. It made an increase in the amount appropriated for education, which is encouraging. The bill also provided for the appointment of the commission now visiting the Chippewa and White Earth Indians, and others in Northern Montana. The appropriation for education this year is \$1,236,415. The first appropriation for education was in 1876, and was \$20,000; in 1877 it was \$30,000; in 1878, \$60,000; in 1879, \$75,000; in 1880, \$75,000; in 1881, \$35,000; in 1882, \$150,000; in 1883, \$680,000; in 1884, \$992,000; in 1885, \$1,107,000; in 1886, \$1,236,415. These figures are very encouraging. The civilization fund, created by the sale of Osage lands, has been used up, a part of it going for education, and a part for many things, including tobacco. The late superintendent of Indian schools speaking of it said the facts were so shameful he would not put them in print. There was also a bill for a railroad through the Indian Territory, and these two are the only bills passed this year. On the Senate docket there are about 150 bills relating to Indian matters; in the House twice as many. Out of the whole we passed the appropriation bill, and the one for the right of way for the railroad. The three bills in which we are interested passed the Senate and came to the House, where the oleomargarine bill took the day assigned for them.

General WHITTLESEY. It certainly was no fault of the committee on legislation of this conference that the bills recommended were not passed. Earnest friends met to secure proper legislation. It went through the Senate and was reported by the House committee. One measure we urged upon the President, and that was for the relief of the Mission Indians in Southern California. It is very hard to speak or think without indignation of the failure on the part of Congress to afford relief to those suffering Indians of Southern California. It was from no want of information. That noble and lamented woman, Helen Hunt Jackson, had placed all the facts in the case before Congress. They were sufficiently strong, we should suppose, to move any body of men, but it was not till late in the session that the committee agreed to report, and then there was no time on account of the pressure of other matters to bring it up for action. There was no want of earnestness on the part of the Department. I have copies of letters written by the Secretary of the Interior first to the President, and by him sent to the House.

[Reads letters from the Department of the Interior, under date of December 15, 1885, and February 16, 1886, and March 6, 1886.]

DEPARTMENT OF THE INTERIOR,

December 15, 1885.

SIR: I have the honor to submit herewith copy of a report of 30th ultimo from the Commissioner of Indian Affairs, with inclosures, relating to proposed legislation for the relief of the Mission Indians in California, and recommending that action be had on their behalf.

Accompanying the report of the Commissioner is the draft of a bill for the purpose indicated, which has before been presented to Congress, passed the Senate on the 3d of July, 1884, but failed to pass the House.

In reference to this bill the Commissioner states that it seems to meet the requirements in the case, except in relation to the restriction as to title. He thinks that the period of time for which the lands are to be held in trust by the United States for these

Indians should be extended to thirty years and for such time as the President may deem to be for their best interests.

It is very important for the welfare of these Indians that some such measure as that proposed in the bill should become a law in order to secure to them the peaceable possession of the land they occupy or which may be selected for and assigned to them.

I respectfully request that the subject may be presented to Congress for the action of that body.

I have the honor to be, very respectfully, your obedient servant,

L. Q. C. LAMAR,

The PRESIDENT.

Secretary.

DEPARTMENT OF THE INTERIOR,

February 16, 1886.

SIR: The condition of the Mission Indians located in Southern California, especially with reference to the very general feeling of insecurity as to their title to the lands which they occupy, and upon which they have lived for so many years, growing out of the encroachments of the white people thereupon, is such as to demand the earliest possible action by this Department for their relief.

Full information on the subject was laid before Congress by the President at the beginning of the present session (see Senate Ex. Doc. 15), and the Senate yesterday, as will be seen by the Congressional Record of the 16th instant, page 1411, passed the bill (53) introduced for the relief of the Indians.

I have the honor to invite your special attention to the matter, with the hope you will secure the earliest possible action by the House of Representatives upon this bill, in order that this Department may be enabled to proceed with the measures therein provided for the improvement of the condition of these Indians.

Very respectfully,

L. Q. C. LAMAR,

Secretary.

The CHAIRMAN COMMITTEE ON INDIAN AFFAIRS,

House of Representatives.

DEPARTMENT OF THE INTERIOR,

March 6, 1886.

SIR: I have the honor to transmit herewith, for your consideration, copy of a communication of the 4th instant from the Commissioner of Indian Affairs, upon the subject of the relief of the Mission Indians in California, relative to which a bill (S. 53) was passed by the Senate upon the 15th ultimo.

The Commissioner invites attention to the great and pressing importance of early action upon this matter, which was also the subject of a letter addressed to you under date of 16th ultimo by this Department.

Very respectfully,

H. L. MULDROW,

Acting Secretary.

The CHAIRMAN COMMITTEE ON INDIAN AFFAIRS,

House of Representatives.

I thought it a mere matter of justice to the Department, to the Secretary, and Commissioner of Indian Affairs, that all the friends here should know that they were earnestly with us in recommending the passage of this measure.

Further remarks on the difficulty of securing needed legislation were made by Mr. Herbert Welch, secretary of the Indian Rights Association, General Fisk, and Hon. Erastus Brooks.

DAY SCHOOLS ON RESERVATIONS.

Miss Elaine Goodale, of Hampton School, was requested to speak of her observations among the Indians.

Miss Goodale spoke modestly of her work at Hampton, and of her visit to the Sioux Reservation in Dakota. She had been especially impressed with the value and the possibilities for the day schools on the reservations.

The question seems now to be in a very experimental and tentative form. The day school has been opposed by many. It was much opposed in Congress. It was asserted that only large boarding schools would do any good. I believe day schools would do a great deal of good. The objections brought forward, I think, are three ;

first, that the attendance is irregular; second, that the home influence is so strong against it that the children are not able to take the steps forward they can when separated from their homes; and third, that no industrial training is given. In answer I would say that the question of attendance has been settled, notably at Pine Ridge, by cutting off the rations of those children who do not attend school. Dr. McGillcuddy carried out that plan. I believe he had no difficulty in securing attendance. I do not think Indian children are any more unwilling to attend school than any other children. As to the second objection, I strongly disapprove of the statement that home influence is so strong as to prevent the progress of the children. It seems to me the teacher has influence, and that she ought to influence the homes. We must believe that good is to conquer and crush out evil. As far as my small experience goes I think the evil in an Indian camp is negative rather than positive. The influence teachers find seems to be that of ignorance and superstition and lack of anything better than hostility to good ideas. In regard to industrial training, I saw no reason why the schools should not give it. Household training—cooking, washing, ironing, &c.—I think can be carried on in the day schools. As to the boys, it would not be difficult to train them to a certain extent. They can cultivate a garden and do other kinds of work. I visited some schools on the reservations and was struck with the good that might be done. I remember in particular the school on the Rosebud Reservation seemed to be doing great good. There was a great contrast between those camps that had no schools at all and those which had even poor schools. This teacher on the Rosebud Reservation not only taught the elements of an English education, but taught her girls to sew. She visited the homes and helped the mothers and sisters in the family to do their work in a civilized manner. She also visited the sick and gave out medicines. There were a number of young men in the camp who were anxious to learn, and for their benefit she formed an evening class. She said the most encouraging feature was their anxiety to attend. There was no compulsion; their attendance was entirely voluntary.

RETURNED STUDENTS.

Miss Goodale, by request, told of her observations of returned Hampton students, saying that they had done exceedingly well, though the conditions were very hard.

Mr. Brooks. Were the scholars in the Government employ, or earning their own living?

Miss GOODALE. Some were in Government employ and some were earning their own living.

Mr. Brooks. It was stated in Congress frequently that there was no incentive to productive labor on the part of those educated at Hampton and Carlisle excepting in the rewards they received from the agencies. While I do not think that correct, I do think a good deal of it needs explanation.

Miss GOODALE. I know that charge was made, but I do not think it correct. There is very little employment to be had on the reservation, except from Government. Many of you know that there is none of the usual activity and personal enterprise of our civilized life on the reservation. There are no stores and shops except those of the licensed traders. There is no enterprise aside from Government; therefore it is natural that those who want honest work should apply to the Government agent. But I do not think it can be justly said that they are supported by Government. They earn their living the same as the white employés of Government.

Q. Do the young men who are taught trades find employment when they get back to the reservation?

Miss GOODALE. They find difficulty in getting work for the reason that all the necessary supplies are sent out from Washington.

Q. How do those Indians who have been back from Hampton the longest compare as to industrious habits with those who have not been back long?

Miss GOODALE. Those I have met have been back from a few months to five years, and those who have been there the longest are doing the best.

Q. Do those who have been taught English find many with whom they can talk it?

Miss GOODALE. Yes; they find a good many who have picked up English. Perhaps they do not find many in their own camps, but I do not think they forget the English tongue. They are frequently called upon to interpret English. Knowledge of the language is increasing among the Sioux.

The CHAIRMAN. This is one of the most important points—how are the students doing who go back from Hampton and Carlisle. Now, I would like to introduce to you Miss Ludlow, who has had a large experience at Hampton.

Miss LUDLOW. To speak in a general way from my observation on an extended tour in Dakota last summer, I should say that a large majority of the Hampton students who have been there over a year have done encouragingly well, and a large majority of these have not had Government employment, at least for any length of time. I can say that we were greatly encouraged. One trouble with our missionary work is

that we have expected too much. Nations cannot be born in a day, and barbarians cannot be trained in a day to do what no white person ever did. We feel much encouraged; we know their influence on the people is good. The son of Medicine Bull—an old chief who had been in the anti-progress party—had, while at home, a great influence on his father. We found him a great helper. Before this he had been against us. That was the influence of just one person. As to the girls, there are very few of them, and hardly any of them have any Government employment. Yet the girls have done wonderfully well. They have been employed as teachers. There is great need out there of blacksmiths and carpenters. It is said that those who do not have Government employment are likely to go back. But why not give them Government employment? It is those who get no employment who are likely to go back. We have some sad cases. The Indian is made as much a pauper as we can make him. The firm who have the contract for tins, shoes, &c., would rather supply them. There are no shops. The agent told me we should have shoe-shops for repair work. They showed me a melancholy assortment of condemned shoes that one of our Indian shoemakers could easily put in repair, but they had to be thrown away at a direct loss to the Government. It is the same with tin goods; as soon as a tea-pot or coffee-pot has lost its spout it is condemned and thrown away. An Indian has to ride, perhaps, 20 miles to get a plow or buckle mended. If there were shops there of course they could easily manage it.

Mr. WELCH read a brief statement of Bishop Hare supporting the views of Miss Ludlow.

Mr. Smiley, in response to questions by Mr. Brooks, explained the difficulties in the way of making any change in the matters referred to because of requirements of the contract system.

MICHIGAN INDIANS.

Mrs. G. W. OWEN, of Ypsilanti, Mich., was the next speaker. She said:

In one respect I feel like an outsider in this matter. I belong to the West. My experience has all been there. What I have learned of Indian affairs was thrust upon me, not from such excellent motives, perhaps, as that of Christian sympathy and a hearty desire to do good. My experience came from the fact that my husband was an agent at the Rosebud Indian Agency in Dakota, and there I began to learn something of the Indian question. For a year and a half I had a most thorough course of instruction in agency affairs, and from officials and persons connected with the Indian Bureau in Washington. I hear people talking everywhere, from the West and from East, from the North and from the South, on the Indian question. Sometimes the views are much opposed; what is recommended on one side I hear condemned on the other. There is always a grain of truth in all sides, though it may be somewhat distorted. I am reminded of one of my own experiences, which you will pardon me for telling. I am a doctor's wife; my husband has his office at the house. One day a lady patient came and received her prescription, and then had to wait awhile for her husband. The doctor went out and left her. The rest of the story she told her husband, who told my husband, and that is the way I knew about it. When she went home she asked her husband if he knew Dr. Owen's wife. He said he did. "Is she a person of ordinary sense?" she asked. He replied that he didn't know. "Well," said the lady, "I think she is crazy, for no sensible person would do what she did to-day. While I sat there the bell rang and the doctor's wife came to the room, but did not go to the door at all. She bowed to me and then turned right around and put her face up in the corner of the room and said, 'The doctor is not at home, but I think he will be here in about an hour.' Then she waited awhile and said, 'All right; I will tell him.' Then she went out. She is either a fool or crazy." Now, we hear people hallowing in the corner on this Indian question. People who don't know there is a little hole there think it all nonsense, but those who understand it believe there is some reason on this Indian question. People in Michigan think they know something more of the Indian question than those of the West. Michigan Indians are entitled to vote. We have no distinct reservation like those of the West. There are a few remaining treaties which were guaranteed by the Government to be perpetual, and some small bands are entitled to a yearly allowance. In Lake Superior they are entitled to a number of cattle every year. And there is a small band in Calhoun County entitled to several hundred dollars every year; they have been trying to get it. Some thirty years ago, the Indians in Michigan being few and not dangerous, it was determined to allot them land, so every head of a family was given 40 acres. The question was whether the agent should declare the Indian competent or not. If the agent declared him not competent his title was not clear. He could not dispose of his land unless the President of the United States said so. The Indians were held down by this state of things. Such legislation is nonsense. It makes a bill in Congress depend on the opinion or discretion of the President or Secretary of the Interior, or some subordinate clerk decides it. Our lumber interest in Michigan is very

important; these lands are getting more and more valuable. In 1868 patents were made out for 80-acre tracts of land for the Indians. We still have an agent; the salary is \$1,200, \$400 of which goes to a clerk.

A great many Indians are cheated out of their lands because they don't know enough to value them. They were kept perfectly helpless till the lands were allotted. We have in the lower peninsula a reservation where the Indians hold land by allotment, and are supposed to have clear titles. The land is very valuable, and there is a perpetual struggle to get away this land from the Indians. But the idea of placing Indians in the reservation and keeping them helpless, and then allotting lands at the discretion of the President or others, does not result favorably in Michigan. The Indians there are poor and dispirited, and suffering everywhere. In Michigan we have a large school fund and a free-school system. It does not cost the Indian a cent to be educated. On the Isabella Reservation there are schools supported by Government. At Mount Pleasant there is a school and an excellent teacher, who is doing a good work. Her salary was \$400 a year. A few years ago we had an agent who wanted to do something, and he thought it would be a good plan to give her \$600; so her salary was raised to \$600. She has 20 scholars. Just a half a mile from her school is a good public school free to all, but this amount of Government money is appropriated for Indian schools, and so we have to have them. That money is wasted. We have eight or ten schools in this way. It is a state of things which should not be. It keeps the Indian more dependent upon the Government and less able to help himself. The reservation system is fatal to the Indian. I have been interested in what has been said about the Indian falling from grace when he goes back to the tribe. They go back, and what I wonder at is that they do not all go back. Children are very quick to learn, and their parents are anxious to have them learn. When they have been educated at Hampton and Carlisle they take them back and empty them out on the reservation. It is like taking a drowning man out of the water, rubbing him down and saving him, and then throwing him right back into the lake again—a man that cannot swim. You say, "What nonsense to do anything for that man; it is all labor lost. Let him go." Now, just try this plan of legislation for the Indian on yourselves, and see how it will fit. Mr. Smiley, how large is this estate of Mohonk?

MR. SMILEY. Three thousand five hundred acres.

MRS. OWEN. Now, we will keep all these people here and not let them go away. We will have Government commissioners set over you, and every year you shall have two suits of clothes, so many rations, so much baking powder, soap, &c. Keep all these people here and don't let them buy anything nor sell anything. Now, I don't think you could get together a much more cultivated crowd than we have here, but under the plan I have proposed, in what condition would they be forty or a hundred years from now? [Laughter.] If you want to cultivate a piece of ground you have to submit to more red tape than Dickens found in the circumlocution office. The Secretary of the Interior must decide whether you can raise a peck of onions or not, and after all he may decide that you shan't raise them. That is the way we are keeping the Indians. The Sioux are very brave and proud. They tell the truth, and on that account they have a tremendous contempt for the white people. [Laughter.]

Q. How about citizenship?

A. It works very well. Some said they would not vote right, but they don't vote wrong any more than white people do. People seem to think that the vote is everything. I think I could draw a bill that would settle this whole Indian question. The question of citizenship does not necessarily depend upon voting. There are many citizens of the United States who do not vote. Suppose we make a bill that from a certain day Indians shall be full naturalized citizens. Let them acquire citizenship in the same way that others do. Let those of age take the oath of allegiance and vote, as foreigners do. There is no danger that any Indian would do that unless he knew enough. We have a kind of ready-made garment for the foreigner, but not for the Indian.

Q. Indians are said to alienate their lands.

A. I said these titles were given out at the discretion of the agent. The Indians were declared competent or not, in the judgment of the agent. If declared competent, he could dispose of his patent; if not, he could not.

Q. Have the Indians increased since the allotment system?

A. They have not decreased. On the large reservations in the West they have increased. They have been well fed and pretty well cared for. In Michigan they remain about the same.

Q. When these Indians have disposed of their lands do they become paupers?

A. No; there are no Indians in our poorhouse. They take care of themselves by fishing and hunting. They work for less wages than the whites. These letters I have told how their lands are taken from them.

Q. Is the slowness of increase due to the great mortality?

A. Yes, partly; and a great many go to Canada. They go there because the people don't oppress them. Seven or eight years ago a great many went to Canada.

That lessened their numbers. Since then they have not been lessened so much; but there is great mortality among the children.

Q. Are all the lands taken up?

A. Yes. I will relate the case of Mr. A. J. Blackbird, a well-educated Chippeway Indian, who lives at Harbor Springs, on the western coast of Michigan. He and his family were entitled to 80 acres of land. He first received a patent for 40 acres, and afterwards another 40 acres was due him. He said he would put that in the name of his wife. This tract of land adjoins a fashionable resort, and is very valuable. This tract is now in process of being taken away from his wife by means of a patent deeded to another woman, whose name is almost the same. This other Indian woman is entitled to another 40 acres in another county, and it is land that is not valuable. This woman died a few years ago. There is a firm of lawyers at Harbor Springs who deal in Indian titles, and they claim to have purchased from the heirs of this other woman all right to her land. They have made the deed cover the land which this Indian woman (Mrs. Blackbird) owns, and they are now selling this land. Blackbird is now endeavoring to bring a suit to clear his title, but he is too poor to press the suit against these lawyers, and will probably lose the land. These lawyers claim that they went to Canada and bought up the dead woman's title. They came back and produced a deed signed by the marks of seven Indians relinquishing their claim on the land of the woman who died. They made the description in the deed cover the land of Blackbird's wife. Blackbird has corresponded with the Government at Washington, and also with Mr. Painter. He has been told that nothing could be done about it. He is very poor, and something ought to be done to help him save his land. He has been Government interpreter, and for fourteen years was postmaster at Harbor Springs. Parties went to him to act as interpreter for them and translator to help them get their titles, and to play into the hands of the landsharks at Lansing, but Blackbird would have nothing to do with it, so the sharks got Blackbird removed, and now he cannot help himself.

Mr. WILLIAM H. WALDBY, of Michigan, a new member of the Board of Indian Commissioners, read a report on the Indians of Michigan (printed elsewhere).

The morning session closed with the announcement of committees and with a statement by Mr. Smiley concerning the formation of the conference. He had extended four hundred and thirty-six invitations to persons of prominence of both political parties. Of this number about one hundred had accepted.

FIRST DAY—EVENING SESSION.

The evening session opened with a paper by Mr. PHILIP C. GARRETT, of Philadelphia, on—

INDIAN CITIZENSHIP.

"The study of the history of our own times presents few more difficult problems than that of reconciling diversities of race within the same nation, and so legislating as to their relations as best to promote the common weal. To produce this result, it is essential that we consider alike the welfare of both races. Manifestly, if, as is usually the case, one of these is dominant, the self-interest of the dominant race, or its fancied interests, endanger the justice of the solution. To my mind there is but one sure, safe, and pacific course out of this question, as out of most of those which perplex nations in their intercourse with each other, viz, equal, exact, and impartial recognition of the even claims of both parties, without allowing the element of self-interest of either to have place.

"In considering how to resolve the anomalous relation of the North American Indians to the American nation now occupying the territory where they live, this principle holds pre-eminently true, and the absence of the above condition in the law-making power has been one of the greatest obstacles to its solution.

"There are, however, other impediments. One of these, curiously enough, is the romance of history. Few observers of modern literature can have escaped the observation how uncertain written history is; how dependent on the caprice, the prejudices, the personal surroundings, and even the immediate condition of the writer of it. The temptation for a picturesque and brilliant writer to draw on his imagination for paint with which to color his pictures is immense, and it is not a little aided by the popularity of historic fictions, which have no real value as history, though often accredited with it. How much of the beautiful writing of the brilliant Macaulay, or even Motley and Prescott, is due to fancy, and how much to exact knowledge, will never be known. Certain it is that there were no photographs of scenes so vividly depicted and no stenographic reports of the closet conversation so minutely detailed verbatim. It is known that Lord Macaulay was possessed of a fancy so bright and clear, that even his marvelous memory was not more so, and he often mistook the one for the other. This pandering, on the part of historians, to the popular craving for the

picturesque, is a reflection of the sentiment which feels admiration for the ways, manners, and costume of the painted savage. I believe many people would lament the departure of this gaudy figure from the stage of action to that extent that it would influence their opinion as to statesmanlike measures for his own advancement. A romantic luster hangs over his history, in which gleam phantoms of the war-dance, gay blankets and feathers, *tepees* free from many housekeeping cares, mingled with personifications of manly virtues, of courage, of lofty honor, of dignified reticence, of tribal patriotism, all of which should, in point of fact, weigh as light as down in the scales against national injustice and dishonor, against danger, not of tribal, but personal, extinction, against continual outrage and wrong from pale-faced neighbors, as 'lean' and 'hungry' as Cassius.

"Were it not for the presence at these gatherings of a bright example of the contrary, I should add to these obstacles another, and that is, the desire of the ethnological student to preserve these utensils for the study of his specialty. Perhaps, in the face of Miss Fletcher's noble work among the Omahas, I may not do this. Certainly her philanthropy swallowed up her anthropology. Yet I am not at all sure that, with this brilliant exception, the scientific desire to preserve the Indian animal for study is not a further impediment to his civilization; as Dr. Leidy once, when asked how the horrid caterpillars were to be exterminated, replied that it was not the naturalist's function to destroy any living thing, but rather to preserve them, that they might furnish so many elucidations of the problems of nature. Every tribe converted to civilized ways removes one more living illustration of ethnology, and remands to the past crystallization of written records and museum collections all search into those customs and manners and implements so much more easily read in the living tribe.

"There remain two deadly foes to Indian civilization—the more than savage, the satanic, hate of the fiends in human shape, whose thirst for adventure and blood allures them to the wild life on the border, and the equally satanic avarice, whose selfish clutch tolerates no bar of humanity nor morality between it and the gratification of its cupidity. It is these, more than other influences, which block the road to any Christian settlement of this vexed question. The method of the first—unhesitatingly, unblushingly avowed—is extermination. I have myself been met, when expostulating with one of these assassins, with the indignant retort, 'You would not spare the young of the rattlesnake, would you?' He had declared that he would clear the reptiles out, root and branch; that the squaws were worse and more barbarous than the bucks, and he would destroy even the papposes. Thank Heaven, the conscience of the nation is at last somewhat aroused, and does sometimes bleed for these daughters of the forest and plain.

"The time has now come, I apprehend, when the second class are more dangerous than the first, and, through their representatives in Congress, are exerting a heartless and un-Christian influence upon the legislation of the country. The extravagant avarice of the land grabber and speculator, stimulated by enormous fortunes from the rise in the value of land, and the chances of gold and silver mining, ill brooks any obstruction in his path from a people to whom the law gives no power to redress wrongs. Unfortunately, a public opinion, hostile, inhumane, and ready to give ear to false charges against the redskins, exists along the border, and magnifies a thousand fold, like the echoes of forest and mountain glen, every clamor against them. The result is, that it reaches the shores of the Potomac in the form of a deafening demand from the voting race for remedy of some fictitious outrage or evil. A century of repentant honor and justice will not more than atone for the long era of dishonor and wrong from which, let us trust, America is emerging.

"But yet one more complication remains to complete the array of difficulties which philanthropic statesmen encounter in their efforts to convert races of savages into civilized people. Certain persons, of probably benevolent but misguided motives, under the guise of defending the Indians' interests, oppose the efforts to free them from their tribal thralldom. That chiefs, whose importance depends on the maintenance of the tribal relation, should demur at its destruction may be counted on with certainty. Upon this question, the chiefs are clearly not the authorities to be consulted. But it is much to be regretted that a weak sentimentality should lead true friends of the aborigines to listen rather to the chiefs than to those who consider the real advantage of the whole tribe, and, indeed, the interests of civilization. That the cause of peace and quietness, the progress of Christian settlement across the continent, and, in short, the welfare of the white races are involved in the permanent absorption of all the tribes into the American nation, is, perhaps, a generally recognized fact. Some prejudice, it is true, appears against the idea of admixture or mingling, in the sense of intermarriage and entire loss of race identity. But it is impossible to prevent the mingling of blood on the same soil, even if desirable. A large part of the population enumerated as Indian is now half-breed. The same is true of the African race on this continent, and no question is raised against their citizenship and civilization on this ground. Nor am I sure that the fusion of the whole Indian population

in that of the United States would be to the detriment of the latter. On the contrary, I am quite sure it would not be to its serious detriment. Suppose there are 250,000 Indians of pure blood and 50,000,000 in our population, the infusion would amount to $\frac{1}{2}$ per cent. of the whole. The negro infusion amounts to near 10 per cent., and the Indians are possessed of noble traits not shared by their African brethren. Are we not 'straining at a gnat, and swallowing a camel?' The efficiency of a drug as medicine, or its injury as poison, often depends on the size of the dose; and it is quite conceivable that while 10 grains of Indian to 100 of white man might be injurious to the quality of the white race, half a grain to 100 might supply exactly the element needed to improve it. But *has* any serious damage resulted to the population of this country from the presence even of the swarming African? Has, indeed, any considerable mingling taken place, except in the section where it has been most strenuously condemned? At any rate, here God has placed them and us together; the Indian first in point of time, the white man next, and the colored man last, or nearly simultaneously with the white man. We are descended from a common father; God has made us 'of one blood'; nor have we any right, except that derived from power, to withhold from them any privileges or immunities which we grant to the more civilized people. In all this I do not *recommend* the intermingling of the races; but I do not fear it. Long as the African has lived side by side with the Caucasian on these shores, it is very seldom, even now, that a marriage takes place between a negro and a white. It may safely be left to the tastes and prejudices of individuals to avert the nightmare of a confusion of races and the degradation of the Caucasian by either Indian or African infusion.

"While, therefore, there is probably quite as much liability to their fusion, with things left as they now are, it would be perfectly safe, as regards this result, were the Indians scattered in eastern schools, and left to seek employment like everyone else throughout the Eastern States; or, were all the barriers broken down, and the tide of western migration allowed to sweep unchecked over all the intervening land, to the Pacific coast. It were better, could all the refractory matter be melted as in a furnace, all treaties, all defects of legislation, all past wrongs, all chieftaincies, all common tenure of land, and whatever stands between the present monstrous anomaly and equal citizenship with a fair struggle for a living; if all these could, without injustice, be evaporated and obliterated, leaving the red man a component part of the great mass of American citizenship. The monstrous anomaly is that of weak nations within the limits of a strong; it is the lion and the lamb lying down together, the lamb having been devoured by the lion. What happy result can there be to the lamb, but in absorption, digestion, assimilation in the substance of the lion. After this process he will be useful—as part of the lion. It is said the Indian has not an equal chance in the struggle for existence, because of his inferiority. Neither has the African; neither have the millions of white men who are unable to rise higher than the positions of laboring men. We did not hesitate to set millions of negro slaves free in one day, and confer on them all the rights possessed by the wealthiest citizen in the land. They *had* a hard struggle, but the churches and the Freedmen's Aid Societies came to the rescue, and they are bravely working out the problem. And yet we are doubtful about trusting these manly aboriginal owners of the soil to take care of themselves. Are they less equal to the task than the cotton-pickers of the seaboard slave States? And the churches are ready again, the Indian Aid Societies and Indian Rights Associations are ready, to come to the rescue and help them to defend themselves against avaricious and unprincipled oppressors.

"But the treaties; we are stopped again by the existence of hundreds of alleged treaties, which imply the perpetual existence of the tribes, or contain some obligation unfulfilled. I would be loth to commend the infraction of any treaty really contracted between two powers; it may be abrogated by each party absolving the other from its solemn obligations. But there are two or three questions that present themselves to my mind in this connection as worthy of some thought:

"(1) Are all of these so-called treaties really treaties?

"(2) What would be the legal and moral relations of the two high contracting parties were it conceivable that it was subsequently discovered one of them was not a nation?

"(3) If the termination of the treaty by the United States is undeniably against her own interests, and in the interest of the Indian tribe, does that alter the moral question involved?

"The second of these questions I shall merely throw out as food for thought on the part of publicists and statesmen, and decline to discuss it here, merely expressing the belief that there are two sides to the treaty question, and considerations that must give us pause, before we suffer it to shut down, like an illogical clam, on all thought of any early solution of the Indian problem. The consequences are too vast for us hastily to accept the conclusion that the formidable array of treaties presents an insurmountable obstacle to any desirable settlement of the question.

"The faith of every binding treaty must be observed. If there are any which, while called treaties, are not binding, the Indians ought not to be allowed to suffer by their continuance.

"Without going at any length into an analysis of the Indian treaties, Miss Fletcher, I believe, has done that, I cannot regard that as a 'treaty' which provides, in its concluding clause, as in that with the Blackfeet band, proclaimed March 17, 1866, that 'Any amendment or modification of this treaty by the Senate of the United States shall be considered final and binding upon the said band represented in council, as a part of this treaty, in the same manner as if it had been subsequently presented and agreed to by the chiefs and head men of said nation.' That is not a treaty. An instrument is not a treaty which is agreed to by only one of the contracting parties. Neither is it a law, for it is approved by only one house of Congress. Of what binding force is it, then? Of none; it is a mere mockery of that which it pretends to be. Nor can I readily be made to believe that the Blackfeet Indians understandingly and voluntarily assented to the fifth article referred to.

"A treaty wrung from one of the parties under threats, and at the point of the bayonet, whether treaty or not in the eye of international law, is certainly of no moral obligation upon the party upon whom it was so forced. The sin occurred when he submitted to the force, and signed an instrument to which he did not really consent. Many such wrongs have no doubt been committed; many such falsely so-called treaties wrung from vanquished or suppliant tribes.

"In most such cases would not the third query apply? If the United States have wrongfully and by violence imposed injurious conditions thus upon a tribe, would any one claim that she would be violating a solemn obligation to release the tribe from those conditions? Assuredly, No.

"I do not know what proportion of all the alleged treaties with Indian tribes are of this character. There may be those here who do. The subject presents a vast and complicated network of difficulties. A proper treatment of it would seem to involve unraveling this tangle and sifting out the genuine treaties, voluntary with the Indian, and beneficial to him as well as to the white man, and therefore binding upon both.

"But the great mistake has been one which it is now too late to avoid, that of dealing with these numerous races of savages within our borders as nations, as if there could be nations within nations without some organic provision of constitutional law, such as that which regulates the relations of the States of our Union to the Federal Union.

"How can this anomaly be remedied, at least, but by painfully cutting the Gordian knot, and declaring that this national recognition *was* a mistake, and henceforth the United States will only deal with the individual Indian—as with all other residents within our borders—amenable to law and equally defended by the law; with all the chances to become a citizen, and with all the rights, privileges, and immunities appertaining thereto? Let him lay aside his picturesque blanket and moccasin, and clad in the panoply of American citizenship seek his chances of fortune or loss in the stern battle of life with the Aryan races. It will be no hardship, no unkindness to ask this of him. If civilization is a blessing, then in the name of Christianity let us offer it as a boon, even to the untutored savage. It is only if to be civilized is a curse and not a blessing that we need hesitate to grant full-fledged citizenship to the Indian. These conferences have avowed themselves in favor of it. Are we sure that great delay in bestowing the boon will not cost him ten times more than it will save him?

"But let not mere impatience of time's slow evolutions, nor the fascinations of a bold Cæsaræan policy control our judgment in this matter. It should only be based on the real interests of the two races concerned chiefly in the result. If a postponement for fifty years is likely to cause the destruction of the red man by the inexorable Juggernaut of Western progress, guided by hatred, by inhumanity and party spirit; and if an act of emancipation will buy them life, manhood, civilization, and Christianity, at the sacrifice of a few chieftain's feathers, a few worthless bits of parchment, the cohesion of the tribal relation, and the traditions of their race; then, in the name of all that is really worth having, let us shed the few tears necessary to embalm these relics of the past and have done with them; and, with fraternal cordiality, let us welcome to the bosom of the nation this brother whom we have wronged long enough."

THE NEEDS OF THE TIME.

Mr. HERBERT WELSH, corresponding secretary Indian Rights Association, was the next speaker of the evening, his remarks being as follows:

"I will state the salient points of the Indian question as I see it to-day. There are three hundred thousand Indians, roughly speaking, in the United States, who must be brought quickly under the same conditions of life as those which control the vast Anglo-Saxon population about them. We need no longer ask the question, 'Can the Indian be civilized?' Captain Pratt, General Armstrong, missionaries and teacher

all over the West, and thousands of Indians have answered that question in the affirmative. We need only ask, 'How is a work which the interests of whites and Indians, of economy and the good name of our nation demand shall be done—to be done quickly?' I answer, in two ways—(1) by good legislation; (2) by good administration.

"The Indian lives to-day isolated from our own civilization, by language, by traditions, by the pauper-ration system, and, geographically, by means of his reservation, which completely separates him from the manifold influences both for good and evil which are comprised in the term civilization. A law which we cannot control will soon destroy these various causes of his isolation. The task for us is so to guide the operations of the law (which we clearly have the power to do) that it will work the most beneficent results for the Indian at the same time that it alters all the present conditions of his life.

"To break down the walls which separate the Indian to-day from our own world of thought and action, we should urge Congress during the present winter to pass a bill popularly known as Senator Dawes' general land-in-severalty bill. The main features of this measure, which has again and again received the sanction of the Senate, but which the woeful indifference and apathy of the House has failed to consider and act upon, may be briefly stated. It provides for the survey of all Indian reservations by direction of the Secretary of the Interior, and for allotments of the land in severalty to the Indians living upon them. Each head of a family will receive, under the terms of this bill, 160 acres of land; other Indians, according to age, and some other conditions, will receive a lesser amount. It further provides that upon the completion of all allotments civil and criminal laws of the State and Territory shall extend over the reservation.

"All Indians born within the territorial limits of the United States to whom allotments shall have been made under the act, and all who have voluntarily resided apart from any Indian tribe, and have adopted civilized life, are declared citizens of the United States, and are entitled to the rights and privileges of such without losing their right to tribal or other property. The three great and most important provisions of this bill are those which open the way for the Indian to acquire permanent individual tenure of land, to be brought under our civil and criminal laws, and to secure the responsibility and privilege of United States citizenship. Time forbids mention and discussion of the minor provisions of this bill; but I lay all emphasis upon these three great needs of the Indian which the bill provides for—individual tenor of land, full protection of law, and citizenship. Why does the House of Representatives hesitate to grant three such necessary foundation stones for the Indian's civilization?

"Congress should during the present winter give to the Indian at least the chance to secure a home and a farm for his support, the protection of law and the rights of a citizen, or else it must add to its record of past injustice.

"Action in the House of Representatives on this important measure will depend, I venture to predict, wholly upon the urgency of the demands of public sentiment, as uttered by the public press and the requests of constituents to their representatives.

"Secondly. We want a business-like, non-partisan administration of Indian affairs to properly carry out the legislation (and the intentions of the Government) in behalf of the Indians.

"Let the scrutiny of the public be directed to the Indian Bureau. If that Bureau is all that it should be, the light and air of public inquiry will do it no harm; but, on the contrary, will secure for it that popular support and sympathy which it claims as its desert.

"My experience forces me to declare that a thorough reform is needed in the Indian Department; that the reform civil service spirit, and, in some shape, the civil service rules should be extended to the system which controls the appointment and removal of inspectors, agents, chief clerks, farmers, and other subordinates in the Indian service. Why should honest men, with right motives, desiring the welfare of the Indian and the honor of the Government, object to such a reform—whether they belong to the Democratic or the Republican party—since by it good and efficient men, whether Democrats or Republicans, would be retained in the service, and political hacks, loungers, and incompetents would be excluded from it?

"It is claimed by the Interior Department, upon the assertion of the honorable Commissioner of Indian Affairs, Mr. J. D. C. Atkins, that 'all changes that have been made in the Indian service were made under the conviction that they were wise and necessary.' Let me place side by side with this assertion three instances of change and appointment, the truth of which I venture to assert will not be challenged.

"First. The case of Morris A. Thomas, of Baltimore. Mr. Thomas was appointed to the responsible and important post of Indian inspector. It is desirable, of course, that an Indian inspector should be an honest man, since his duties require him to make careful inspection, and to report to the Department at Washington concerning the honesty and efficiency of agents and their subordinates upon the Indian reserva-

tious. It is therefore a legitimate inquiry upon the part of a citizen and taxpayer, 'Is Morris A. Thomas an honest man?' No, he is not; if some of the leading Democrats and Republicans of Baltimore are to be believed, who say in their protest to the United States Senate against the confirmation of Mr. Thomas that he has been guilty of 'various specific acts of criminal misconduct.' It is shown by the affidavits of Mr. Wallace King and others, citizens of high standing in Baltimore, that Mr. Thomas, in the elections of 1875, was guilty of receiving fraudulent votes. Equally clear evidence was presented to the Interior Department, accompanied with the protest against his nomination, showing that Mr. Thomas had been guilty of a highly dishonorable business failure. These charges are supported by clear evidence; they have long been the property of the public, and their truth has never been satisfactorily denied. We ask the honest voter and taxpayer of the country whether the appointment of a man bearing the record of Morris A. Thomas to a high Federal office is 'wise and necessary?'

"Second. The case of Dr. J. J. S. Doherty, ex-registrar of vital statistics, New Haven. Dr. Doherty was appointed Government physician at the Grande Ronde Agency, Oregon, at a time when he was notorious for the shameful fraud which he had perpetrated against the town of New Haven in his five years' term of office. By fraudulent reports covering thousands of cases of births, marriages, and deaths, he had robbed the town. He was brought before the courts upon 'ten criminal charges, some of which were perfectly conclusive,' and sentenced to pay a fine of \$3,000. The names of Benjamin R. English, William G. Sumner, and Henry W. Farnum are among those of twenty gentlemen who have signed the statement from which these facts are taken. Perfectly conclusive evidence as to Dr. Doherty's guilt was submitted to the Interior Department as far back as the past month of March; and yet it is only very recently that Dr. Doherty has been dismissed from his position. A mendacious answer made by him to these charges was considered for some time as satisfactory by the Interior Department. Finally, under date of July 5, after additional facts had been submitted, the honorable Secretary of the Interior writes to the Indian Rights Association: 'The statement of fact therein contained leaves no doubt in my mind as to the criminal conduct of Mr. J. J. S. Doherty, registrar of vital statistics of New Haven.' Although Assistant Commissioner Upshaw says that Dr. Doherty was not dismissed because of proofs submitted at Washington, but because of his bad behavior on the reservation.

"What better illustration could we ask of the necessity for a more intelligent system of appointment than that which will permit such men as Mr. Thomas and Dr. Doherty to secure Federal offices?

"Third. The case of General R. H. Milroy, ex-agent at the Yakima Agency, Washington Territory. General Milroy is a man of high moral and Christian character, with an excellent record as a soldier during the recent war. He rendered valuable service in some of the important fights preceding Gettysburg. He was wounded in battle. He made a vigorous and successful Indian agent under the last administration. His resignation was asked for in May, 1885. He replied to the honorable Secretary of the Interior desiring to know whether his resignation was asked for on political grounds or because there were charges against him. If for the former reason, he would resign immediately; if for the latter, he desired to know the charges against him so that he might have an opportunity of meeting and refuting them. No answer was furnished to this very proper question. Several times the request for his resignation was renewed, and finally an order came for his suspension. Constant changes have taken place at the Yakima Agency since the removal of General Milroy; from September, 1885, to September, 1886, no less than five different men have been appointed to take charge of affairs at this agency. A condition of affairs little, if any, short of demoralization has prevailed there, with agents, teachers, and other subordinates all inefficient.

"These three illustrations are taken from among many which prove the need of a better system of appointment and removals than that which now exists. No good administration of Indian affairs is possible under the malign influence of "the spoils system," by whatever political party that system may be administered. There should be some adequate test of a man's record and capacity previous to his receiving appointment to office. Appointments should be made only on the ground of merit, removals only for cause.

"Let us turn, then, our clearest thought, and enlist our most vigorous efforts toward securing, first, legislation which will make the Indian a man among men, a citizen among citizens. Second, administration, honest, non-partisan, and intelligent, which will clearly reveal to the Indian the honesty, non-partisanship, and intelligence of the people of the United States, by which all legislation for his benefit shall be faithfully administered, and through which alone he can be safely guided from the night of barbarism into the fair dawn of Christian civilization."

Mr. Erastus Brooks said: "I am not in a state of health to say what I think ought to be said in continuation of the discussion commenced by my friend, Mr. Herbert

Welsh; but this ought to be said, or considered and understood, that while these several men have been presented and indicted in the form in which they have been, with the detail—and perhaps correct detail—of facts, not one of them has a voice here—not one a friend here. In the consideration of all questions it is but fair and just to recognize the truth that where public service has been performed, and the acts of public officials criticised, it is but a fair presumption that the other side should be heard and represented also. I think it was Stern who said that of all cants in the canting world, though the cant of hypocrisy may be the worst, the cant of criticism is most tormenting. The criticism may be just, but my point is that the criticism given here to-night presents but one side of the great question. We are a Government of 60,000,000 of people, and 125,000 of these are men who hold Federal office. There are 10,000,000 voters about equally divided between the two great parties. A new administration has come into power, and you, sir (referring to General Fisk), in the presence of this conference, are a willing witness, as I am sure those who with you waited upon the President are willing witnesses, of the honesty of the President of the United States in his fealty toward the Indian. And, sir, you also bore willing testimony in regard to the Department of the Interior, that has been so earnestly criticised here to-night, not only to the purpose and intent and honest inquiry of the Secretary of the Interior to learn what he could of those friendly to the Indian race, but also to do what he could for the good of that race. As has been said here, these men gave evidence to every man then present, as I think they have given proof to the public at large, of an interest next to our own, we being especially devoted to this class of people. My friend, if I understand what speech means, has made, to all intents and purposes, a partisan speech in a conference of the friends of the Indian people from all parts of the United States. And while he protests—and I share in that protest—against any injustice that may have been done in the appointment of any one or more men in the great multitude of appointments, it seems but fair that we should know not only the truth, but the whole truth. I think it was Lord Paley who said a man may state ninety-nine facts, but when the one hundredth is stated it may remove all that has been stated previously and bring a different result.

“Now, sir, in regard to any change of system, I am heartily willing to approve and support such change, but in a body like this, with representative men and women from all parts of the country, and upon the eve of an election in every State in this Union for members of Congress and for members of legislatures, to make a speech so gratifying to one of the two great parties of the country, and reflecting largely upon the character, integrity, and good intentions of the other, seems to me at least, both unjust and unwise. I am not here, sir, to defend the administration. I gave it my hearty support, and I believe it the opinion of a large part of the people of the United States that the President, especially in regard to the Indian service, has endeavored to discharge his duty as a patriotic magistrate of the Government. And with that feeling in my own bosom, and with the conviction that the administration means well, and knowing the possibility and perhaps certainty that it has made mistakes, perhaps the very mistakes cited here to-night, it seems to me an injury to the cause we all love and are desirous to serve, to present these personal and limited cases in the manner presented here to-night. I am not able to answer or defend these men. If what is said in regard to them is true, they deserve no defense. But I want to say in regard to the first appointment made, that while made by the Executive Department, it was confirmed by the Republican Senate in large majority. And I want to add that this individual citation of cases, belonging rather to partisan newspapers than to a public assembly like this, seems to me an injury to us and no benefit to the cause we have at heart.”

MR. SMILEY. I deeply regret that the Interior Department is not represented here. I wrote to Secretary Lamar, to Miss Cook, to Commissioner Atkins, urging that the Department should be represented. I received no reply. I was anxious they should come. I asked the superintendent of Indian schools, but he could not come. I spoke to Dr. Childs and asked him to go to the Interior Department and get them to send some one. I have left no means untried. One thing further, although one or two things in the administration look the other way, I believe that the President is trying to advance the interests of the Indian. I believe the Commissioner of Indian Affairs is a good man. I should regret to have anything go on as authority from this conference reflecting upon the administration.

MR. PAINTER. I don't think any criticism of the administration has been offered. I think we have criticised more severely certain things under the past administration, and perhaps have commended more under the present, which we regarded as corrections of past wrongs. Though Mr. Welsh may have been unguarded in his language, I do not think the inference that he was attacking the administration a just one. I have come in contact with the President, the Secretary, and the Commissioner, and I did some work in connection with the past administration. and I have been more impressed with the purpose to do right under the present administration than under

the past. As I understood Mr. Welsh, he criticised the plan of work rather than the administration. He doesn't like the system. It is impossible for those men in Washington to know everything necessary to lay out a perfect plan of work in these matters. This has led to some things we have deprecated. But these things have occurred over and over again, and must occur over and over again as long as things are arranged on a political basis. I regret that the criticism of Mr. Welsh should be regarded as referring to the present administration rather than to a system that has been operated by every administration.

Dr. MCGILL. I am sure that our friend on the left (Mr. Brooks), who has been an honest advocate of Democratic principles for the last half century, would not have said what he did had he known Herbert Welsh as I do. Mr. Welsh divided his subject into two parts: One was in the nature of elucidation; the other, criticism of a bad system, not an attack upon the administration. His words would have been the same under the preceding administration. There was not one word of partisanship in his address. He does not favor a system that makes such abuses possible. He referred to the civil service policy. If we have not the right to speak out freely upon what stands most in the way of the Indians' interest for fear we shall touch one party or the other, we are in a sad predicament indeed. I hope we shall feel at liberty to speak out our sentiments. I can assure our friend that Mr. Welsh had no intention to speak against Mr. Cleveland. We heard a year ago that President Cleveland said that he would rather succeed in his Indian policy than fail in that and succeed in everything else. He has not been able to do all he wished to, but the spirit of the man was shown us plainly by our presiding officer this morning.

Dr. CHILDS, of Washington. It certainly was not Mr. Smiley's fault that the other side had not been heard here fully. What Mr. Smiley said in regard to my seeing the Commissioner of Indian Affairs is correct. I saw the Acting Commissioner, who expressed a warm interest in this gathering, and an earnest desire to be present if possible. Furthermore, he said he would have some one present as a representative of the Office. He thanked me for calling and expressed his warm interest in the meeting. Without being at all partisan I think I express the sentiment of all outside the circle of politics in Washington in agreeing most fully with what Mr. Brooks has said in regard to the administration. I believe the President is thoroughly honest in trying to carry out a wise policy in regard to the Indian.

Mr. WELSH. When I undertook what I understood to be a task for conscience sake, I was well aware it would call down upon me criticism. And the criticism I have received I will not say is not right and just, but since it has been made I am prompted to speak a few words in my own defense. In reply to the charge that I have shown partisanship I will state a few facts. During the past administration I had occasion many times to bring the acts of Secretary Teller under severer arraignment than the acts of any officer of the present administration. I did this so much, in fact, that I was represented as a partisan Democrat, with what justice, I leave you to decide. Nearly 500,000 acres of land were stolen under President Arthur's administration, and the Indian Rights Association was the means, by great patience and labor, of gathering together the facts in regard to the iniquity. We asked President Cleveland to look into this case, and if he found our statements true, to revoke the order of his predecessor. We had the vilest abuse heaped upon us by newspapers of the Republican party; they called us thieves and hypocrites, and everything bad. But as we were not working for favors nor self-interest, we did not care. When President Cleveland revoked that order, I am on record as going to him and Secretary Lamar with words of the most unstinted praise. I did not touch upon politics. I stated in the outset that my object was to make an unbiased investigation of facts. It is not for me to touch the realm of motive. I have endeavored to lay before you a plain statement of facts. It has seemed to me that the Indian question could not be advanced while men of the character I have depicted were appointed to office. The gentleman who has taken his seat (Mr. Brooks) says those gentlemen are not here to answer for themselves, but most of the men I have arraigned have had one year to answer for themselves. I have certainly brought forward facts which are indisputable. I have begged you to put aside partisanship and ask whether you thought these things were desirable. What incited my wrath was the weakness that was possible under this administration. I do not doubt that President Cleveland means to do right, and Secretary Lamar the same, but I have proved to you that they are victims of a system that is wrong. If my plea has been objectionable, remember that it was an attack on a bad system and not on the administration. By the facts I have stated I stand and I appeal to my past record to show whether I am a partisan or not. I do this work at my own expense and if any charges are to be brought, I am ready to meet them. There is not an iota of proof in my past record to show that I am a partisan. I care nothing for politics. What I want is justice for the Indian. If the man we send to him is a drunkard, or unworthy, I will oppose him to the best of my ability. I leave the decision of this matter with you, sir, and with this house. I make no further appeal.

Dr. HARTSHORN. I speak particularly free from bias in this matter. No one here is less disposed to partisanship. The remarks of Herbert Welsh were not understood by me to be directed against the administration, but against the system to which he has referred so fully. I would simply recall the fact, which most of us knew before, that this is by no means the first time these charges have been brought up. They have been before the country long. There is no one-sidedness in this thing. An important class of facts was brought before us by Mr. Brooks, showing the good intentions of the officers of the administration. Those good intentions we accept and praise, but we also must observe the failure of those good intentions under the present system. Our friend Welsh has brought these statement to endeavor to strengthen public opinion and make it a verification of the good intentions of the Government towards reform in the Government.

The CHAIRMAN. I understood Mr. Welsh as arraigning a system that I have been fighting through all administrations. Some of you know what trouble I had in driving one man from office. I want to say this for Secretary Lamar: There came to me a man in regard to a very important agency in the West. I knew nothing about the matter till charges were sent me from some of the best people on the Pacific coast. I wrote to Secretary Lamar and asked him to look into the matter at once. The moment he read my letter, without waiting for the mails, he telegraphed me, "If one-tenth of these charges are true that agent's head comes off." We have all confidence in the administration, but it is that awful system that we are opposed to. We are none of us perfect, and few men are fit to be Indian agents. There was once a man, who said there were only two perfect men in the world—he was one, and his clerk Sandy was the other, and oftentimes he had his doubts as to Sandy.

SYMPATHY FOR GENERAL ARMSTRONG.

Mr. Walter Allen, of Boston, offered the following:

"*Resolved*, That the members of the Indian Conference, now in session at Lake Mohonk, express our regret and sorrow that General S. C. Armstrong is prevented from being present with us to aid our deliberation by his wisdom and enthusiasm. We extend to him our earnest sympathy in the circumstances which have compelled him to rest for a time from his arduous and useful labors, and we assure him of our hope and prayer that he will soon be able with restored strength to resume his loving and efficient service in behalf of the two races, who can ill afford, even temporarily, to do without the active interest of a helper so sagacious and devoted."

Remarks of loving sympathy for General Armstrong and of warm praise for the work he is doing were made by several speakers, and the resolution was unanimously adopted.

SECOND DAY—MORNING SESSION.

The topic presented by the business committee for discussion was the desirability of extending the civil service regulations to the Indian Department. It was earnestly advocated by Judge Campbell, of Philadelphia, and Dr. Ferris.

Prof. Morrill E. Gates, president of Rutgers College, offered the following resolutions for the business committee:

"*Resolved*, That the public and private utterances of President Cleveland expressing his interest in securing justice, education, and ultimately citizenship for the Indian, and that such wise and courageous acts of the present Administration as the revocation of the order opening to white settlers the Crow Creek Reservation, and the ejection from Indian lands of illegal occupants and armed intruders, have the unqualified approval of this conference.

"*Resolved*, That the efficiency of our Indian service depends almost entirely upon the personal fitness and the experience of the inspectors, agents, teachers, and subordinates who are brought into immediate and personal relations with the Indians, and that under previous administrations the uncertain tenure of place on the part of Indian agents has interfered materially with the work of civilizing the Indians.

"*Resolved*, That while this conference is credibly informed that within the last two years new appointments of agents have been made on about four-fifths of the agencies, while very generally changes have been made in subordinates and teachers, and that since many of the most experienced men have thus been lost to the service, friends of the Indian must regard with solicitude the continuance of the system of appointment and removal which has not shown itself under either party or under any administration adapted to secure the best results.

"*Resolved*, That this conference earnestly recommends the immediate application of the principles of civil service reform to the entire Indian service, with such expansion or modification of the present law and rules as may be necessary to secure the end in view."

Mr. Walter Allen, of Boston, moved to accept the committee's report as a report of progress.

Rev. H. O. Ladd, of Santa Fé, N. Mex., thought the present Administration was doing well enough, and desired information as to the benefits that would follow putting the appointments under the civil service rules.

Mr. GARRETT If it is desirable to make a removal for the mere sake of change where an officer has proved himself admirably adapted to the place, and if this state of things at the present time is as perfect as President Ladd thinks, I am not sure that the adoption of civil service rules would be of any great advantage. His observation possibly is more limited than, for example, that of the Secretary of the Indian Rights Association, who is taking the whole country into his scope of view. It is notorious that the Presidents of the United States in their appointments are influenced by the politicians who surround them, even when they have the very best of motives, such as are ascribed to President Cleveland. As he says, his information sometimes comes from those with biased views, and often it comes from those with corrupt motives, I think some such system as that of the civil service reform is important for the President to make good appointments. It is the only way to set him right before the country. The civil service regulations, as I understand them, subject every applicant for a position to the test of fitness for office. No partisan consideration comes in; no ideas of patronage; no reward for work done at the polls. We don't know, of course, whether the law as now constituted applies exactly to the case of Indian agencies. Applicants are subjected to a series of questions which are supposed to bring out their fitness for office. After a certain number of applications have been approved a certain small number is submitted to the President. From these—say four names—the choice is to be made. Within that range he may apply such test as he pleases. He has to choose from those who have submitted themselves, and who are therefore supposed to be fit anyhow. There is no question in my mind as to the value of the civil service rule. Under the present system we have no such rule. Many are chosen who are far from being the right ones. The resolutions were further advocated by Dr. E. H. Magill, President of Swarthmore College; Prof. Thomas J. Morgan, of Providence; the Rev. Dr. Ellingwood, of New York, and President Gilman, of Johns Hopkins University.

Dr. ELLINGWOOD: I don't want to give any opinions or theories, but will simply state an illustration of the practical working of the "change" system. I shall not call any names, but present a case that I think illustrates the difficulties that lie in the idea of changes. For something like a year a correspondence has been carried on in reference to the appointment of an agent on the Pacific slope. I have had many letters on the subject from parties throughout the State. That correspondence has contained many exaggerated and some false statements, and in the excitement the Indians have been drawn into it. The parties on the one side and the other have gotten the ears of the Indians, and exaggerated statements have been made to them of the discharges which would attend the election of a certain candidate. A whole year has been filled with excitement, and with statements and counter-statements on both sides. Then, sir, there was a scheme on foot in that reservation for a Government industrial school on a large scale. I could see that the agent was getting discouraged in regard to his prospects and that a change would occur. He felt that whatever he might do he would be thrown over, and this demoralized him. But the work went on and the timber was selected for certain buildings. At last it was ready for the students, and many of them were removed to it; but just as they were removed a change occurred, and a man appointed who knew nothing of the matter, and all the candidates were swept from the field and a man from Massachusetts selected. At last accounts he had not arrived, and there being nobody to compel attendance—no one with authority—the students stampeded. It is only by the strong hand of the agent that you can preserve order or regularity. At the last accounts the school had disbanded because there was no power to keep the scholars. Considering the excitement on both sides, with its demoralizing influence on the pupils, it seems to me the change was injurious.

Mr. ERASTUS BROOKS: Mr. President, your business committee have reported four resolutions, three of which have my hearty concurrence. The first one commends the President, and naturally so, and for the reasons specified in the resolution. The second one, in regard to the proper persons for important offices in connection with the Indian service, has my hearty approval; also the fourth one. But the third, which discusses in some detail and criticises in some measure the administration of the Government, has my dissent. The whole report is complete according to parliamentary forms and processes, and I am simply one of the minority. I wish, as a member of the committee, to give my reasons for dissent on the third resolution. I dissented from the resolution because I could see no good to be gained by this conference entering into detailed criticism upon appointments which have been made. And when the facts have been presented to the President, who is the responsible power for the higher appointments and for all ap-

pointments presented to the Senate of the United States, you cannot with propriety commend him in one resolution and condemn him in another. *Cui bono?* I say.

If any good in the world could come from the adoption of the resolution in curing the present evil, or if, as Patrick Henry once said, "if we could judge of the future by the past, then there would be some sense for the specification of the fact that there had been a large number of removals. One gentleman has given his reasons for believing that the appointments have been in the interest of the public, and the President said to those who presented the resolutions that his information from those who were responsible to him was very different from the statement of facts presented by them. I believe, Mr. President, that the greatest good could come from civil service reform. It has its errors, as suggested. Under these competitive examinations a man is asked certain questions that the adult population could not answer, and he is expected to answer promptly. In the limited number of four persons the President has to select a candidate to office, and to give his official and executive advice in regard to public office. A man may be the best arithmetician in the world, and the best statistician, and the best geographer, and yet be totally disqualified to serve as an Indian agent. It needs a man's heart as well as his brain to fill an important office. It needs sympathy with great interests, especially where the moral and intellectual condition of persons are concerned. Now, sir, I believe this resolution would do no good. I think it would lead to criticism and irritation, to letters and answers. Just as the President said to this committee, with a smile on his face, "Your information is different from mine."

There are two sides to all questions. As I said last night, and repeat to-day, I am wholly opposed to any apology or excuse for any man who has been unfaithful in his office, but I am asked here to vote upon a specification of offense in regard to which you have had but an *ex parte* statement, and in reference to which the other side has not been heard.

Professor Ladd coincided with Mr. Brooks in opposing the third resolution.

Dr. Gates said he could not let the remarks of the honorable gentleman who preceded the last speaker [Mr. Brooks] go without reply. The ends I have in view are precisely those he has named. It seems to me that the object of this resolution is in the line of progress. I have yet to find the man who has looked into the records and come out feeling that all is *couleur de rose*. Why, we are so well aware of the wrongs that we find it necessary to put up safeguards here in the East, and how much more necessary is it on the reservations of the West? I agree that the first objection to be urged is that we can not secure the hearty sympathy of the agent in the work of Indian civilization by civil service tests. After this examination comes the test as to personal fitness; then comes the test of intellectual capacity. There are persons who are totally unfit from lack of knowledge. If a man discharge his duties faithfully he would answer just the requirements we want. I do not believe President Cleveland would think this reflects upon him. We state our faith in his good intentions. We refer to mistakes not only under this, but under previous administrations. "Let the dead past bury its dead," says our friend, and I say let us learn lessons from the dead, and from past administrations as well as the present. I do not speak as a partisan, for I am not one. To take out that third resolution would take out the pith of the whole thing. How is it a criticism upon the President to say, "we approve of your wise acts?" We say that a system which failed under the Republican party has failed under this, and we ask him to put the Indian service under civil service rules. On our visit we stood facing the President in his library. We had stood for an hour. Then he turned and said, "Mr. Chairman, the thing I want you to tell me is what I as President can do now to forward this Indian question." Our chairman in the blandest manner said: "Mr. Gates sits there and can tell you."

I shall never forget the straight look of his eye when I arose. He said he wanted something definite; that he did not believe in theory without facts to support it. He held it his duty to give his reasons for this reform. Four-fifths of the Republicans have gone out; we say leave the new men in. Let us have civil service reform. There is nothing partisan in that. It is objected that in adopting this resolution we shall run the risk of reflecting upon an administration we have invited here. I do not agree with that, and I think since the administration has had this matter in hand it was a wise thing to have it represented here last year. Mr. Oberly said he learned more here than in any six months elsewhere. I want to disclaim anything like partisanship in this resolution. I was moved last night by our friend's remarks when he spoke of partisanship. I think we are above small partisanship, but I think we can bear the charge if necessary.

After some further discussion the resolutions as reported were adopted.

OUR INDIAN POLICY AS RELATED TO THE CIVILIZATION OF THE INDIAN.

Prof. C. C. Painter then read the following paper:

"It is proposed in this paper to discuss the relation of our so-called 'Indian policy' to the end we seek—the civilization of the Indian. It is axiomatic to say that before

an intelligent judgment can be formed as to the wisdom and adaptation of so-called means to an end, there must be a clear perception of the end itself. A piece of mechanism may be of wonderful complexity, exquisite finish, great strength and beauty in all its parts, but cannot be approved as a machine until its adaptation to a certain definite end is made clear.

"The time has fully come when the friends of the Indian, gathered in council as we are to-day, should propound to themselves and to the Government—that is to the people—these simple but fundamental questions in regard to the complicated and expensive machine which, under the general name of 'our Indian policy,' we have been running these two hundred and odd years: What really is the end we are seeking? and What adaptation has this machine to that end?"

"So long as we travel without having a point at which we are purposing to arrive, and raise no questions as to directions, we are in danger of mistaking simple movement for progress, and, feeling the jostle of this ongoing, give ourselves no concern, though we reach no place in particular.

"The assertion is ventured, with no fear of successful contradiction, that not only is it true that no intelligent mind can, from a faithful study of the several parts of this machine, guess any purpose in its construction, but the further declaration is made that no definite purpose regarding Indian civilization has ever been entertained by the mechanics who constructed it—in fact, like Topsy, it was never made at all; but, unlike her, it never 'grew up' either, but has been nailed and glued together, piece by piece, by divers workmen, acting without concert or plan, during the past two hundred and sixty years, each present adjustment and every several addition made to ease the friction of the last, or to meet an exigency which had arisen, but with no intelligent comprehension of an ultimate purpose, and necessarily without any wise adaptation of means to such purpose.

"Standing by this ungainly monstrosity, which has been thus pieced together, we have neither time nor patience to write at large its history. It is more to our purpose to show that it was never designed to move forward to any given result, and that it will not serve the need of those who have a purpose with reference to Indian civilization and their absorption in our body politic as free citizens. It is a machine, and can at best do only machine work; and a machine which at no point of its operations recognizes or can recognize the fact that the material on which it grinds is more than dead matter. It nowhere, from its first deadly clutch upon the crude material to its last burnishing touches of the finished article, knows that it is grinding a man; in fact, there is no outcome of finished product; the grist that is put in is ground over and over again. This mill of our little gods grinds slowly and grinds exceedingly small, but turns out no flour for their using.

Dropping the mechanical figure of a machine, so far as it can be done, for it is little else, and speaking of our Indian policy comprehensively, it consists of our treaties, of the reservation system, the agency system, and the legislative, administrative, judicial, and executive departments at Washington; and the assertion is repeated after this enumeration of its several parts that nowhere, from first to last, does the idea of the manhood of the Indian find place, and by none of these agencies of departments is the end we seek for the Indian definitely recognized.

"TREATIES.—We are met at the threshold by the declaration that the very fact of a treaty with the Indian was a recognition of his equality in some sense with us, since this idea of equality lies at the basis of such arrangements. Well, we did recognize not only the equality but the superiority of his power, and made many of our earlier treaties under an overwhelming sense of it, and, therefore, with a becoming modesty; but these arrangements were in no sense regarded by us as treaties made with a party possessed of equal rights, but were simple arrangements between superior intelligence on the one hand and superior brute force on the other, which were to stand until we were in position either to persuade or enforce better.

"'We have made,' General Sherman is quoted as saying, 'more than one thousand treaties with the various Indian tribes, and have not kept one of them; and we never intended to keep them. They were not made to be kept, but to serve a present purpose, to settle a present difficulty in the easiest manner possible, to acquire a desired good with the least possible compensation, and then to be disregarded as soon as this purpose was gained and we were strong enough to enforce a new and more profitable arrangement.

"That this has been the history of our treaty-making no one can deny. Some will charitably claim that we were sincere in our professions of seeking the good of the Indian; that our intentions were good, but were unable to control subsequent events. It is a sound maxim of common law, applied both in civil and criminal proceedings, that a man's intentions are to be inferred from his acts, and not alone or chiefly from his declarations. If he does an act calculated to produce certain results, he is held to have intended those results. The assertion of a man charged with murder that he only intended to brush off a fly from the temple of his victim would have little weight in face of the

evidence that he used a sledge-hammer, and when captured had on his person the watch and porte-monnaie of the dead man.

"Our treaties were made primarily to extinguish Indian titles to land; then to establish trade, and then to adjust difficulties or lessen dangers excited by our too great greed and unscrupulous methods of gaining land and pelf. These, and these alone, have been the objects for which treaties were made, and for which they were broken as soon as they ceased to subserve these purposes; and nowhere can we find intentions wise or generous with reference to the welfare of the Indian, except in some philanthropic plausibilities with which we concealed our real purpose, as made clear by subsequent events. And these treaties in many of their provisions constitute one of the greatest obstacles in the way of Indian civilization.

"*The reservation system.*—As the direct result of our treaties for land we have the Indian reservation. The natural understanding of the Indian was that he, by the treaty, created a reservation for the white man, retaining for himself all excepting the surrendered and defined tract which he sold. Our idea was quite other than this, and we did not so much secure to the Indian the lands embraced within the lines of his reservation as we excluded him from what we took from him, being as much as was deemed prudent to claim at the time when the reservation lines were established. The modesty of our earlier demands in this direction was dictated by weakness, and not by our moderation. Whatever credit we may give to our Pilgrim Fathers for not exterminating the native savages and taking by conquest their lands at once, it did not occur to them to look at it in just that light, and sober second thought compels a tribute to their superior sagacity in adopting the more prudent measures embraced and carried out in treaties negotiated for the same purpose. So long as we were weak we bargained for a small reservation for ourselves; when we grew stronger we gradually forced them onto smaller and smaller reservations, which of our generosity and paternal desire to promote their welfare we gave them. No honest man will dare claim that when, by solemn agreement, we received a small strip of land along the Atlantic seaboard and pledged ourselves that no white man should, without consent of the Indian, pass over the western line defining its boundary, and that we would forever limit ourselves to what lay east of that line, that we really meant anything more than that at the date of the agreement we did not deem it prudent to ask for more. But the more pertinent inquiry for us to make is, 'How is the reservation system related to the welfare, civilization, and ultimate citizenship of the Indian? What is its value as a means to the end we seek?'

"The reservation line is a wall which fences out law, civil institutions, and social order, and admits only despotism, greed, and lawlessness. It says to all the institutions, methods, and appliances of civilized life, 'Thus far shalt thou come and no further;' and to patronized idleness and to every vice which debauches the savage, provided it does not endanger the safety of the white man, 'run riot into whatever demoralizing excess.' This is the condition of things which has been created and maintained by the reservation system as a policy—this is a part of the machinery by which we are to secure the end we seek, and so sacred a thing has it seemed to some that organizations have been formed exclusively to perpetuate it, and many of our friends here to-day have exhausted every effort to extend the blessings of the system for at least twenty years to come.

"We wish these people to become law-abiding citizens of our common country, and have excluded law from them so effectually that not until this past winter has it for the first time thrown its protecting arm about the person or property of the Indian as against an Indian assailant.

"We wish them to become industrious, self-reliant, self-supporting, and we forbid to them the conditions which make this possible. They can acquire no title to the land they would cultivate unless they will abandon their people and their inheritance; we deny to them the rewards of toil; debauch all their ambition to labor, and stimulate to the highest degree whatever habits and modes of thought tend to idleness and poverty. Seriously, let us ask in what way can the reservation be used by us as an instrumentality to the end we seek? Why should we for a day longer desire to perpetuate the system?

"*Agency system.*—As necessarily connected with, and a part of, the treaty and reservation systems, and as related at least to our own needs, we have also the agency system. When we had purchased from the Indian his consent to hold certain bounds of country for our own occupation and permanent possession, and afterwards allowed him to claim certain limits for temporary occupation for himself; and had secured certain rights and facilities for trade, it became necessary to have an officer appointed to make payments of promised goods and look after the advantages we had opened up. In course of time it was necessary that this officer should permanently take up his residence among those with whom we had relations of comity and friendship. As we grew stronger and the Indian weaker, and as the business of the agent became more and more that of a large disburser of provisions and annuities, with which we have made them helpless and pauperized depend-

ents, his power has grown to the overthrow of all self-government, and he is now an irresponsible despot, who has no laws to execute as related to the growth and development of the Indians, nothing but rules and orders as related to the Department at Washington, to which he must give explicit obedience to the last tithe of mint, anise, and cummin, though every weighty matter of civilization should be neglected.

"So we have as parts of our civilizing machine a reservation which excludes civilization and law and social order and the institutions of organized society; which shuts in savagery and lawlessness. Also, as the guardian of its gates, the agent who has power to shut out every one excepting the officer duly authorized to inspect him; has power even of life and death over those under his care, with no restraint upon him except what restraint fear may exert, with no body of laws to execute, with no institutions of government or social order to uphold, with immense facilities for demoralizing those under his power, and the duty of doing so largely as his business, under orders of the Department, and the temptation to do so in individual cases, to gain his own private ends, always upon him, with little fear of detection; also, until within a few years, unbounded opportunity to enrich himself at the expense of those who had no protector but himself; with no temptation in the way of reward for good conduct, and a wise use of power to advance his people, because continuance in office does not depend upon this, but upon the permanence in power of the political party to which he belongs, and with the assurance that if his wards outgrow the necessity of a guardian that his occupation is gone.

"Thus circumstanced as to power and opportunity and reward, it is manifest that the selection of such a man should be made alone by a commission of angels specially charged by the Almighty with the duty of extreme vigilance and care. But how is he selected, and for what reasons, and by what inducements persuaded to take a position so forbidding, so irksome in its duties, so illy compensated in its legitimate rewards, which of themselves can be considered only as a premium on imbecility or rascality? Until recently these positions have been regarded as the legitimate, as they certainly were the much sought, rewards for the most disreputable and impecunious of partisan political workers. The appointments were made to pay political debts, and were given to those who, for partisan services, were deemed best entitled to large pecuniary rewards.

"The appointments are exactly in the same hands to-day, and under no greater restrictions than in the most corrupt days of the Indian service, and it would not be difficult to show that they are made for exactly the same reasons to-day, though the same opportunities for plunder do not exist.

"Abundant proof could be given of the assertion, which is not true of one administration more than of another, that the fitness of a man to administer the grave responsibilities of an Indian agent is not the prime reason for his appointment; and that proved fitness for the office is no protection against his removal, provided the political reasons which secured his appointment are no longer operative. It is bad, a thing to be deprecated, and wholly corrected if our Government is to stand, when great pecuniary interests are at the mercy of machine politics, and great financial trusts are the rewards offered for caucus and ward services, no matter what their character, provided they have multiplied voters; but when the property, civilization, and very lives of thousands of helpless people are handed over to pay for such service it is simply appalling.

"As we have formulated our Indian problem the agent is the important factor in it. Hampered and handicapped as he is, a good, wise, and strong man continued in the service when he has proved himself such, may do something to advance the people put into his hands despite the system under which we work, but it is not in the machine to secure such a man, except by happy accident, and it is in the machine to displace him as soon as he begins to make himself useful.

"The fact that a change in the politics of the appointing power changes 80 or 90 per cent. of the agents within twenty months proves one of two things, either that the manner of selecting them is not calculated to secure good ones, or that removing them for such causes as have secured their removal does not operate to the end of retaining such. In either case there is sufficient reason for crying aloud against the method and principle and system as false and wholly evil and in no wise capable of being made subservient to the end we seek.

"*Department at Washington.*—In addition to the reservation and agency systems, we have at Washington the Bureau of Indian Affairs, under the general control of the Secretary of the Interior. To this office is committed the care of the Indian when he does not fall into the hands of the War Department wholly, or under the divided jurisdiction of both, which has sometimes happened.

"There is an Indian division in the Interior Department, more or less complete of itself, in and through which the Secretary may take up and determine the most important matters without the consent or even knowledge of the Commissioner of Indian Affairs.

"That he may be informed as to the needs of the Indian service the Secretary has at his command a corps of special inspectors, who report directly to him and who execute

his orders, so that independently of the bureau the Secretary of the Interior may carry on the Indian service, and the Commissioner may learn, either from the newspapers or from the agent of the Indian Rights Association, that a matter as important as the opening of the Crow Creek Reservation has been accomplished while he is making his plans with reference to settling the Indians upon it.

"Then there is the bureau with the Commissioner, Deputy Commissioner, chief clerk, heads of divisions, clerks, copyists, stenographers and various assistants; making a force of seventy aside from the five special agents who travel, inspect and report to the Commissioner, having special powers with reference to the sixty-one agents in charge of reservations, their clerks and employés. Also the Superintendent of Indian Schools and the whole teaching force in the industrial, boarding, and day schools. This is the force which is engaged to execute such laws and regulations as are adopted by Congress, fulfill treaty obligations, and promote the general welfare of the Indians. It is a large force, an administrator a large sum of money, and absorbs a large sum, and is managing a mighty and pretentious machine which works wonderfully, and it seems best to pause over it for awhile and see what it does, and how it does it.

"The Indian bureau as an agency may be characterized as an attempt, by an elaborate and complicated system of book-keeping at Washington, to civilize the Indian on the western frontier.

"The clerical and other force of the office consists of seventy-five men and women, and costs for salaries alone \$120,780. The disbursements of the office, aside from the pay of its force, is between \$5,000,000 and \$6,000,000 per annum. It is manifest that a system of managing a business no larger than this must be complicated to require such a force, and one who has occasion to look into this complication feels sure that it requires the activity and ingenuity of the whole force to work a thing so complicated as this is.

"This of course does not include the sixty-one agents on the reservations who, at an expense for salaries alone of \$91,000, work the other end of the machine. A noteworthy fact just here is that this wonderfully complex part of the machine has no power either to originate or definitely conclude any action touching the question of the Indian's development, excepting the mere ledger work of keeping accounts and the history of expenditures. Its action in matters involving discretion is subject to the decisions and actions of other parts of the complicated whole. The most important measures it may adopt may be brought to nought, wholly negated by the action of the President, of the Secretary of the Interior, or of the Committee on Appropriations in either house of Congress.

"This bureau is related to the Government as the book-keeper is related to a business house. It has relation indeed to the needs of many persons who want position, but as an agency for the civilization of the Indian it has no adaptations which ought to satisfy those who desire more than that the books shall be properly balanced.

"It may be said that there are in addition to the finance and file divisions those also of education and civilization, charged with the special duty of promoting these great interests. The divisions are more manifest than is the education and civilization, which, when found among the Indians, are traceable largely to other agencies.

"Though expending large sums of money for education it was not until 1882 that a superintendent of schools was appointed. The first superintendent died in 1885, and his successor says of him that he was esteemed an able and excellent man, 'but at the time of his death he had not determined the functions of his office.' His successor was appointed in the following May, and when he made his report in November, 1885, had found out that 'the duties of the office were suggested by its title, but not defined by law.' When he resigned the office to take another position after a year's faithful effort to find out what these duties were, he was decidedly of the opinion that they consisted largely of bearing responsibility before the public for acts which he had no power to originate or determine. His successor finds after some four or five months' experience that his ideas of his position become more and more muddled, but on the whole thinks his duties are advisory. Whatever he might or might not admit, I happen to know that even this function is called into exercise rather as *post facto* assent than as counsel prior to the fact about which he is consulted.

"Congress has grown liberal in its appropriations for educational purposes. These have gone up steadily from \$20,000—the first in the series, in 1876—to \$1,236,415 in 1886. It has also grown wise enough to leave the expenditure of this largely to the discretion of the Secretary of the Interior. This is full of encouragement. With a wise superintendent of schools, who has \$1,200,000 at his disposal to carry on the work of his division, what may he not do?

"Congress has also been persuaded to provide for the appointment of additional farmers to go among the Indians and teach them how to farm, and \$40,000 is put at the disposal of the civilization division of the bureau for this most important educational work.

"This indicates a willingness on the part of Congress to do this much needed work even liberally, but these vast sums are expended under a system, or want of system which, so

long as it is suffered to exist, must defeat the ends contemplated. A leaf from the experience of the late Superintendent of Indian Schools, which I deem it no breach of confidence to give, may serve to illustrate.

"A brawny promoter of unanimity at ward caucuses who claims recognition and reward, was sent out to a certain reservation to teach Indians how to farm. Feeling strong in his influence at Washington, he made it lively for the agent and other employes whom he threatened with decapitation unless he was conciliated by due deference. Complaints of his conduct proved unavailing, and prayers that he might be removed to some other sphere of usefulness were unheeded. The agent then sent him out to an Indian camp, some 50 miles from the agency, where the superintendent had established a day school.

"He immediately took possession of the school-house for his farming implements, and when the teacher objected, soon gave him muscular proof of his superior claims. Naturally the teacher objected to this also, and when the superintendent found himself unable to protect him, he made another opening for another worker by resigning.

"While the good superintendent was solemnly meditating upon the somewhat adumbrated 'functions of his office,' there came in a big double-fisted fellow looking for a job. He said he was willing to teach; was willing to go to Dakota as an emissary of light and sweetness to the dusky children of that far off land, and so, with some special charges from the superintendent as to the uses to which school-houses ought to be put, he went forth duly appointed to teach, and at last reports was in possession of the school-room.

"Oh, yes! We have school funds and civilization funds which are administered by the victors in political contests, and if this is not done for political reasons and for party ends, it will be only because the machinery of party, by a happy accident, has evolved a not to be expected result. This is not to be construed as a criticism on the party now in possession and anxious to retain possession, nor of the party which has been ousted and is anxious to get in again, but on the policy which places such vast interests, lying out from under the protection of general laws and of established courts, at the mercy of shifting political successes and defeats. No other such interests are thus exposed among civilized peoples.

The book-keeping is elaborate and expensive, and so confusing that the condition of things cannot be easily discovered; the civilizing forces which it is supposed to wield are put under control of, and are to be applied by, such officials as party success appoints to the pleasing task of accepting and distributing party spoils. That we have drunken livery-stable men sent to teach the Indian to plant potatoes—a hatful to the hill!—and so-called doctors who prescribe a spoonful of iodine to be taken internally for a sore throat, and swear they never make mistakes, and boys who cannot write a readable hand, or add up a column of figures to take charge of accounts involving hundreds of thousands of dollars, because their fathers edit political papers and are members of Legislatures which elect United States Senators; all this and infinitely more; all this and little else is to be expected of a civilizing machine thus constructed and thus propelled.

"CONGRESS.—But it should be remembered that we have, as a safeguard against all these possible evils, our wise and good legislative body called Congress, which at the suggestion of the selected and aggregated wisdom of committees in the two Houses specifically entrusted with the grave interests of those people, legislates for their welfare. So we have!

"A legislative body to whom is committed the duty of legislating for a people who are so far not of us, not a part of us, that we have made hundreds of treaties with them, by many of which we are bound to-day—treaties, as has been shown, made for the express purpose of gaining from them all the advantages which intelligent selfishness could secure with the least possible risk from those strong enough to make infinite trouble had force been resorted to to gain the same ends. Legislation by a foreign power to guard and perpetuate advantages gained by repeated treaties and cunning arrangements; legislation, too, by politicians for those who have no political power or influence which is related to the political prospects of those who legislate; legislation by those whose constituents are making every effort to secure what has not as yet been taken away from those affected by this legislation.

"This, then, is the relation of the legislator to those for whom he is to legislate. But more than this, he is both ignorant of and indifferent to the needs of those whose interests are so largely in his hands. There are, indeed, committees on Indian affairs in both Houses, composed of generally wise and kindly-disposed men, to whom is referred all proposed legislation touching Indian affairs, who inform themselves as to the character of proposed measures. This is so; but they have before them the *ex parte* statements of the white men who seek this legislation, and they are introduced to the committee by the honorable senator or honorable member who represents their district and who needs their votes, and from these the committee gains most of its information. And there have been appointed from time to time large committees from both Houses of Congress who spend the whole

of the summer vacation laboriously visiting the Yosemite Valley and National Park, and other haunts of the Indian, and who come back full of information and know all about the needs and progress of the aborigines. No pains or expense is spared in this effort to gain information.

"It has been my fortune to follow in the wake of, and to be thrown in with, some of these peripatetic seekers of information, and it is true, I think, that no expense is spared in the search. Faithfulness to the purposes of this paper compels me to give more fully some of the results of my observation.

"An honorable member of one of these committees arose in his place in the House two years ago and moved to strike from a bill proposed appropriations for day-schools on Indian reservations, saying that his committee, after extended and careful investigations, were unanimous in the conviction that this kind of school was utterly worthless. He wanted all school appropriations to go to industrial training and boarding schools. He then instanced as an example of the worthless day school the school at a certain agency, which, unfortunately for him, was not a day but an industrial boarding school.

"Another member of that same committee, during the same session, when the appropriations for eastern Indian schools was under discussion, asserted that the only effect of the training at Hampton and Carlisle was to make the most expert horse-thieves on the plains. He had seen three or four of the pupils from these schools during his Western tour of investigation. When pressed afterwards as to whether there were three or four, and whether they were from Hampton or from Carlisle, and who they were, and where, it turned out that there was one boy who was at Carlisle for a month or so, and was sent back because he ought not to have come on, had been put forward to interpret between the President and this committee and other honorable gentlemen, who were seeking reliable information as to the results of Eastern education, and was unequal to it. This showed that the training at these schools was worthless; and there had been some charge that this boy had been engaged, with others of his tribe, in a horse-stealing expedition.

"These are, I think, fair samples of the way in which information is gathered by junketing committees on these vacation jaunts. But when we have thus gathered information we are met with the fact that no legislation can be secured for the Indian beyond the necessary appropriation bill. There were about one hundred and fifty bills introduced into the Senate alone this past winter touching Indian interests; there must have been more than two hundred like bills in the House. Aside from the appropriation bill, three important ones passed the Senate; bills which the friends of the Indians have pressed with great earnestness for several years. These failed of consideration in the House, which aside from the appropriation bill passed, I believe, a bill to give right of way for a railroad through the Indian Territory.

"Ask members of the committees in either house what the chances are for the Indian bills which seek alone the welfare of the Indian? It may be said that a similar fate awaits all bills in the present condition of Congress, and the Indian but suffers the same fate as others.

By no means. We are under the protection of the general laws of the Government and of the States in which we live, and the courts are open to us.

"*The Indian Board of Commissioners.*—As an additional source of information, and as a wise board of counsellors, President Grant appointed under authority of law a board of Indian commissioners, composed of ten men of eminent probity and wisdom, who serve without compensation, and have done much valuable work in behalf of the Indian.

They set themselves to the task of reforming abuses and purifying the service. For a number of years Congress made liberal appropriations to enable them to collect the information on which they asked action by the executive and legislation by Congress. It was inevitable that they should array against themselves the bitter opposition of contractors, who could no longer enrich themselves at the expense of the Indian and of the Government. This opposition soon manifested itself in Congress in a reluctance to vote the Board money for its expenses. From year to year they have been cut down until for the past few years only enough has been allowed to pay the rent of an office and a meager salary to the secretary.

"When no longer allowed traveling expenses they have traveled at their own expense. When unable to travel they have continued, the chairman of the purchasing committee especially, to superintend the purchase of Indian goods, and the letting of contracts, by which supervision millions of dollars have been saved to the country, and the quality of goods furnished vastly improved.

"But all this has been hard on the jobbers and rascals who would make money at the expense of the Indians, and the man who had especially thwarted them must be got rid of in some way.

"The President, through some unfortunate misinformation, has been led to suppose this board simply ornamental and of no utility, and as it had unhappily been composed

of gentlemen of one party alone, he thought he might as well remove one ornament of the opposite party and put on it one from his own, and so a leading merchant of New York, a man whose name is a synonym of probity, honor, and wisdom, whose services had been given without stint for many years, services which would have been cheap if purchased for \$10,000 per annum, gave place to a leading liquor dealer, who did not know there was such a board until he found himself seated on it. Whatever considerations may have led to this, it is certain that desire or purpose to improve the Indian service had no place among them. Thus it has come about that the only disinterested and non-political agency of the Government with which the Indian was touched has been so far crippled that it can do but little for his benefit.

"Such in detail are the principal parts of this machine, and it cannot be claimed for them that they were separately created or intended to accomplish the work of Indian civilization. After careful examination it is not discovered that they possess, *in esse* or *in posse*, what Huxley claimed for dead matter—"the potency and promise of organic life" for these people. But if its utility and adaptation are sought in its comprehensive entirety as a whole, and not in its single parts, the result will not prove any more fortunate. Waiving the philosophic dictum that nothing can be found in a whole which is not in any of its parts, it can be said that one part cannot go without the co-operative action of a second part, and that both these depend upon the direct impulse of a third, and that it not unfrequently happens that one of these is presided over by one who knows a little about something unrelated to what he is to do, and the next has for its engineer one who knows a little of something else, and the third by one who knows nothing of anything pertaining to the conditions of the other two, and it has its fulfillment in Keely's motor—a thing of mighty impulses, but of "no go."

"A President may for reasons satisfactory to his own mind throw open by Executive order a reservation on which the Secretary of the Interior is hopefully settling a band of progressive Sioux, and the Secretary save his work in part by playing his authority over the public land against his loss of power over a reservation.

"The President and Secretary may, by their entire independence of the bureau created for and intrusted with the care of Indians, without the Commissioner's knowledge or consent, nullify the efforts he is making and bring to naught the efforts of a score of years in behalf of a certain band, by cutting from under his feet the ground on which he has based his effort.

"A Secretary of the Interior may, in deference to the wishes of a railroad corporation, set aside the treaty rights of a most progressive people, bring to confusion their hopes and their efforts by snatching from their grasp almost the patents for their lands for which they have long hoped, and relief comes alone from the accident that a new Secretary has come into office.

"The Appropriations Committee in Congress may bring to confusion the hopeful efforts of the Secretary and Commissioner, by cutting under the appropriation necessary to complete an enterprise well begun, which has kindled the enthusiasm and engaged the energies of the Indians, and thus throw them back into hopeless and listless apathy. Every one familiar with this work has seen instances not a few of just this kind of economy.

"Time would fail me to tell, not Gideon and Jephthah and the host of worthies, who through faith did wonders, but of the heartbreak and despair of those who have been thrown back again and again into the depths of sullen despair and listless pauperism by some catch in the machinery which has dropped them back from the heights to which they seemed to themselves to be lifted.

"The fact is, the machine is too complicated, too widely scattered, too much turned in upon itself in its operation, presided over by too many independent dependents, who have diverse and antagonistic ends to subserve.

"There it stands, and has stood for these many years. It has consumed incalculable fuel to make it go, and it has gone with much wear and tear, crushing and mangling its engineers oft times, and its unhappy victims always, but has done nothing but revolve.

"I believe it safe to put the annual expense of this effort to civilize the Indian at more than \$600,000, paid in salaries, wages, and expenses to white employés. This would seem to indicate that the machine has an important relation to the support of the white man if but little to the civilization to the Indian. How further related to the white man will appear from a closer scrutiny of the facts.

"A large share of the funds which support the employés of the agencies, excepting the agent, interpreter, and police force, is paid from the funds of the Indians; most of the support and civilization appropriations are part payment for lands sold the Government; large sums of such money are to be paid in such implements as the President may decide to send, and this discretion has often been used to enrich contractors, and not to meet the real needs of these people.

"I have heard a delegation of civilized Osages earnestly entreat the Commissioner of Indian Affairs that they might be allowed to estimate the quantity and kind of goods which

should be bought with their own money, as much of it was wasted on goods the Indians would not take and for which they had no use.

"I have been at an agency under whose fostering care 480 Indians out of 2,000 had died of starvation within nine months, and I found, if memory serves me faithfully, over 80 heavy wagons, partly piled away under shelter and partly, for want of shelter, rotting on the prairies, for which the Indians had no more use than for so many steam-engines; there were stacks of candle-molds and great quantities of jack-planes, which had little relation to the needs of starving Indians.

"I have seen a first-class saw-mill at an agency where there were no logs to saw, and the Indians were praying, as they had for some years, and are yet, in vain, for a grist-mill for wheat which they were forced to haul 15 miles to the railroad, send off at an expense of 50 cents per hundred pounds, and haul home again. All this with great labor and expense and discouragement to the industry of the people.

"I was told by a freight contractor who has made himself rich, and still does a large business as such, that he had a contract to haul an engine and boiler for a mill some 200 miles across alkaline plains to an agency where there was no possible use for it; after taking it half the distance he dumped the whole thing on the prairie, procured a certificate from the agent that it was delivered just where he wanted it, and so fulfilled his contract, and left it to rust out unused.

"We may cry out, 'How can this be possible?' Anything is possible in connection with this service, excepting the one end we desire; and its relation to that is not yet apparent.

"The practical question comes: If this all be so what would you do about it? First assure ourselves that it is true, and then force the abandonment of the methods which are manifestly unavailing. What would you put in place of this? I would at once break down the reservation walls and let civilization go in; I would secure the Indians for the present inalienable possession of sufficient land, by personal title, for the use of each one; I would sell the remainder for their benefit, and in place of the agent's irresponsible will make them subject to the laws and give them their protection; I would give them without delay citizenship with all its privileges and duties, and for the present place their property under the administration of a wise commission of such men as have been charged with the Peabody and like funds, with all the safeguards that can be thrown around it—a commission which should be removable only by death or impeachment or proved incapacity, and require that within a reasonable time this fund should be exhausted and there should nothing remain to separate the Indian from other citizens, except the bronze of his skin, and the memory of his great wrongs softened and made tender by the grace and sufficiency of our tardy atonement."

SECOND DAY—EVENING SESSION.

At the opening of the evening session Mr. Smiley, by request, read letters or extracts from many prominent persons of both political parties, who had been invited to the conference but had been unable to be present.

The chairman read the following letter from General Armstrong:

LETTER OF GENERAL ARMSTRONG.

HAMPTON, *October 6, 1886.*

DEAR MR. SMILEY: Being unable to my great regret to attend the "Mohonk conference" of this year, I send instead a few thoughts which may be worthy of attention. I hope that the "conference" will put forth a clear and comprehensive statement, such as the time calls for, with a "ring" in it that shall stir the country and help the cause.

Everybody knows that what may be called the "demoralized" position of the Indian agent is due to the miserable salary, uncertain tenure of office, and political interference which put a premium upon dishonesty.

Everybody knows also that the work of training the truly capable red race in the face of the extraordinary temptations which the above-named conditions supply demands the best men that the country has to offer.

I therefore suggest a call in this year's declarations of the "conference" for "the best men for the Indian service."

To this end the rules of the civil service should apply to all appointments in the Indian service. It is true that examinations do little to demonstrate a man's fitness for executive duty, and therefore an Indian agent should be appointed with special regard to his experience in business and administrative affairs. There is hardly likely to be debate upon this point, and I believe "Mohonk" will be heard loudly and strongly in favor of the grandest idea in American politics—civil-service reform.

Now, there are no better agents than some of the experienced civilians whom we all know, many of us personally, such as Major McLaughlin, Dr. McGillicuddy, Major Gassman, and Colonel Thompson. All but one of these are out, and however capable may be their successors, a valuable experience has, in each case, been wasted. These are only illustrative cases; they do not exhaust the subject, but do show the drift of things. Most unfortunate for the cause has been the enforced change of agents' clerks, upon which I need not here enlarge. A redeeming feature of the Commissioner's much-to-be-regretted action in discharging Dr. McGillicuddy, is the detail, at his request, of Major Bell, of the United States Army, as agent at Pine Ridge. In this Mr. Atkins has not only followed many precedents, the majority of which have worked well, but has indicated what I believe to be one of the best ways to help in the settlement of the Indian question, viz, to replace outgoing agents with carefully selected Army officers.

I believe in this, not because they are officers, but because there are in the Army as high-minded, capable, Christian men as there out of it; because they have had more practical experience with Indians than any other class of men; because their training in many ways adapts them remarkably to govern Indians; because they are by their permanent commissions and salaries (secure during good behavior) protected against temptation and stimulated to make a good record; because they command the confidence of the country as a class, and because they are non-political, and being already in the public pay, would make their service an economy. I believe that the welfare of the Indian calls more loudly for the service of thirty or forty Army officers than do the agricultural villages where some such number are now detailed. Thirty Army and thirty civilian agents might be a wholesome arrangement.

I hope that the conference will recommend that the service of Army officers be as far as possible secured to take charge of at least half of the agencies.

Will not the conference call emphatically for the recognition of the Indian's manhood, his personality?

This done, and the best by way of rights, opportunities, and duties will logically follow, as Congress can by direct effort and the pressure of public sentiment be pushed up to its duty:—I should rather say the House of Representatives, as the Senate, has always been ready to do its part.

The refusal to recognize the manhood of the negro cost the nation a terrible price, and the lesson should not be lost. Treating the black man as a chattel created a "caste," a social separation that was worse for the whites than for the negro, and the purification had to come by blood and fire.

Treating the Indian as an Indian and not as a person is as false as slavery; it has created a separation, by way of the reservation system, that is worse for the red man than slavery was for the black man, and which was excusable only as a temporary expedient, to be done away with as soon as possible. Through its evils, direct and indirect, has dishonor come upon us and will remain with us, until public sentiment shall accept the Indian as a man among men.

But this means hard work, waiting, fighting, collecting funds, overcoming an indifference which is worse than opposition; it means the Indian Rights' Association, the National Woman's Indian Association, the Boston Committee, and other similar organizations; it means drudgery and self-sacrifice; it means, too often, the devotion of but a few.

I hope that those who are undertaking this work will get not only the inspiration of Lake Mohonk's splendid scenery and air, but also a backing which shall make them stronger for what lies before them. No Christian or philanthropic work in the country has been so much one of love as that for the red man; none is on so broad and catholic a basis. There seems to be no sectarian quarrel or even jealousy; and it is, I think, the only cause in which the Roman Catholic and Protestant churches work side by side.

I beg leave here to suggest that the conference should express an opinion on the relation of churches to the Indian work, to the effect that the various religious denominations should be in every way encouraged by Government to open Indian schools. It seemed all wrong when not long since I found the Rev. Dr. Kendall, of the Presbyterian Board of Missions, greatly troubled about the Albuquerque and Sisseton schools. The great denominations reflect the practical benevolence of the country. President Grant recognized this, and although his scheme did not fully succeed, and was set aside by his own party, it was on a sound principle and more should be made of it. I think the late Superintendent of Indian Schools, Mr. Oberly, was mistaken in opposing the use by the societies of Government buildings. The very best possible relation between public and private work is that Government shall supply the buildings and current expenses, and the churches the teachers and such supplemental aid as may be needed, as for instance, the Presbyterians put \$50,000 into the school at Albuquerque. This makes Indian education non-political, and puts it where it belongs, in the hands of the Christian people of the country; for education to a people like the Indians amounts to very little except as it is associated with religion.

I do not mean to be understood as complaining of a lack of official courtesy towards the various religious societies; it is the policy only which is in question.

The aid given by way of building funds, between 1866 and 1870, by the National Government, through General O. O. Howard, Commissioner of the Freedmen's Bureau, to Howard University, Hampton School, Lincoln, Atlanta, and Fisk Universities, and other leading Southern institutions which are to-day shaping the future of the negro race, gave them a tremendous push to usefulness. Private charity did the rest, and a vast and vital result has been reached by this wise co-operation. The people are equally in earnest on behalf of both races, but the overloaded charities of the country should be liberally aided in their noble efforts for the red man. They can as well be trusted with building funds as with those for current expenses, and the mental and moral force applied to the Indian would be doubled.

The way to succeed is to push things; the way to push things is, I think, to establish a weekly or fortnightly paper, to be published at Washington during the session, and thus put before every Congressman, and, through the various organized societies, into the hands of thousands of people, the points which it is important to press, the facts which ought to be known in regard to the Indian. There are no better men to edit it than Mr. Welsh, Professor Painter, and Rev. J. B. Harrison. The latter is a writer of much force and cleverness, and his articles in the Boston Herald lately published describing his experiences among the Indians have attracted wide notice.

There is no doubt that such men would make such a paper a power. When Congress adjourns Mr. Welsh, Professor Painter, and Mr. Harrison would naturally explore the Indian country, gather up information, and so apply an increasing experience and power to these pressing questions.

And as there is a good beginning, but nothing completed in Indian work, so there is nothing more important than the continuance of the Hon. H. L. Dawes in the United States Senate. His re-election from the Indian standpoint is vital. Who could take his place? Very few men have clear and exhaustive ideas on the Indian question, and Senator Dawes is one of them, and is in a position to make his knowledge tell. He has more power over the fate of the Indian than any man in the country.

One word, before I call a halt, as to Indian education.

The Hampton school was never more hopeful and has never had so good a class of Indian students; this year numbering about 140. There is more content and less homesickness. The summer parties sent to Massachusetts have done better than ever this year. There are no better witnesses to the Indian's working capacity than the Berkshire farmers, unless it be the farmers of Pennsylvania, who for several years have had over a hundred of Captain Pratt's Indian boys working for them. Carlisle school is steadily growing and perfecting itself, and its influence is felt all through the West. Captain Pratt's raids upon Washington, New York, and the country generally have profoundly impressed the people. Let us hope that he will survive all opposition.

The Lincoln school, in Philadelphia, under the direction of Mrs. J. Bellanger Cox, is doing excellent work and steadily improving.

The record of Indians who have gone home from the Hampton school has been a matter of constant attention, and the information we have received is on the whole encouraging. It is hard for the returned boys and girls to hold their own, but two-thirds of them do well, not over one-tenth turn out badly, many are fickle and unsteady, but the upshot of it all is that the good work for Indians is like the good work for other people, it pays, and the average of loss and waste is no larger than in other like work.

As we find pupils adapted to advanced education we make a way for them, but push forward none who are not fit for it. Some fine and influential characters will be the result.

The death rate was never so small, the health question never so cheerful as now. More and more the Eastern and Western work for Indians are felt to be one, both having special advantages, each being supplementary to the other. The great majority must be educated at their own homes, while the few hundred sent to thoroughly equipped Eastern schools have unquestionable advantages and a great influence upon public sentiment. The missionary work on the reservations during the past fifty years has been as fine a record of devoted Christian philanthropy as the world has ever seen. Schools managed by politicians, while in some cases of high merit, cannot attain the standard of those inspired by the churches of the country.

There is no greater ground of hope for Indians than the fact that the Administration is in earnest to improve their condition, and what is wanted is not a change of party but in some respects a change of policy. Who cares for the politics of those who are in the Indian service if they are good men? But any use of the appointing power to further personal ends is an offense against good government and humanity which ought to be severely rebuked.

Sincerely yours,

S. C. ARMSTRONG.

General MARSHALL. General Armstrong wished to call the attention of this conference and the Indian Rights Association to the last lot of Apache prisoners sent to St. Augustine. There were about 175 women and 148 children. He hears two reports of their condition, and thinks this should be brought to your attention, and that measures should be taken for teachers there, and for the welfare of those children there. So far nothing has been done. There were nearly 400 in the first lot, and their condition is very pitiable. Miss Ludlow wished me to answer a question with reference to the Hampton students who have returned to the reservation. Of the total of 190, 75 boys have done very well, and 31 girls. Returned to the blanket, 2 boys and 4 girls—6 in all. Unaccounted for, 10 boys and 2 girls—12 in all. These are the only ones whose condition is unascertained. Of those in Government employ, 31 boys and 6 girls have done well; 11 boys and 1 girl, fairly well. Five boys have done badly. Not one of the girls have returned to the blanket, and none are unaccounted for. The question raised here as to those who have done only fairly well in Government employ has been answered by Miss Ludlow. There is no other employ but Government employ. The question is whether those in Government or private employ have done badly or well. If those in Government employ have not done better than a good many white men in Government employ, even some in Washington, we should think the work at Hampton and Carlisle a failure.

THE WORK AT HAMPTON.

The CHAIRMAN. I will take the liberty of calling the attention of the conference to the circular from the president of the board of trustees at Hampton, Mr. Monroe. We can all talk about General Armstrong, that matchless man at the head of Hampton. A few months ago at my last visit there he was just beginning to break a little. I said: "General, you must take care of yourself; what should we do without you?" He said: "God buries his workmen;" and added, "men may come and men may go, but Hampton goes on forever." He is literally working himself to death. A born missionary, his great heart throbbing for humanity, giving himself so lavishly to the good cause. We all know how he conquered Virginia, bringing the strongest men to his feet when he was under the very fire of persecution. He said: "That helps me on; I grow strong with every opposition I meet." He spoke of the comforting power of the Holy Spirit, and said: "I know God is with me. I am going to establish this school by the help of God, and make a great industrial institution." That power comforts a great many people in these days.

Happy he whose inward ear
Spirit comfortings can hear
Above the rabble's laughter,
And where hatred's faggots burn
Through the smoke may still discern
The coming grand hereafter.

For well he knows that never yet
Plow of truth was vainly set
In the world's broad fallow;
After hands may sow the seed,
After hands on hill and mead
Reap the harvest mellow.

Mr. FRISSELL. General Armstrong would never plead for himself. He always speaks for every one else, but never for himself. It seems proper at this time that a word should be said about him and the work. His life seemed to hang upon a thread for days, but to-night he is better. The doctor declares that he must leave the work for a time. It seems to me that the only way General Armstrong can be helped is by helping the financial part. He has raised well on to \$100,000; Government has given \$30,000. We have received from different churches about \$25,000; the rest has been made up by disinterested friends. We have made a call for \$400,000 endowment. It seems time for the friends to rally. We felt that we might ask this conference to do missionary work. We have received indorsements from prominent men all over the country. General Fisk has spoken eloquently, and I have no wish to add anything; I only wish to call attention to these circulars. I think it is right to ask the friends to aid in this work. General Armstrong has given everything he has—literally given his life. He has not allowed the trustees of that school to raise his salary. Whenever it has been asked that General Armstrong have his house fixed he has always refused it. It seems proper that the friends of General Armstrong should rally to help him.

The CHAIRMAN. You remember that Mrs. Owen brought before the conference yesterday morning the case of Mrs. Blackbird and her property on the shore of Lake Michigan. She stated that the enemies of the Indian and the insatiate land-grabbers had fixed up a sort of will of a woman who had died in Canada, and then fixed up a sort of quitclaim deed by which they deprived this woman of her rights. A member of this conference has requested me to ascertain if the facts are as represented, and if so, has

authorized me to employ counsel to bring a bill in chancery to set aside these bogus claims. If Col. Elliott F. Shepherd were not here I would tell you who it was. [Applause.]

THE DAWES BILL.

The CHAIRMAN. Perhaps it will be well for any one who has any questions they wish to ask Senator Dawes to ask them now and then he can answer them in his speech.

Dr. ELLINWOOD. I would like to ask Senator Dawes whether this bill contemplates the proper guarantees desired and needed by missionary societies in relation to their investments in building on Indian reservations. To make my idea clear, I will state that I went to Washington last week with an official request from the Presbyterian Board of Foreign Missions, first, for some guarantee from the Indian Department in reference to proposed investments in Oregon in the erection of a boarding school and industrial school. This school had been earnestly urged by the Indians themselves in a large meeting.

They pledged about eighty pupils for such a school. Among the chiefs who spoke there was one who dated his Christianity back to the lamented Dr. Whitman. This request was backed by the Presbyterian synod and by the citizens of Pendleton. The board agreed to run all the risks of investing five or ten thousand dollars for the building, provided, first, that the Government granted some sort of title or guarantee by which, in case the reservation should be broken up and the property sold, the funds may be returned; and, secondly, provided the Department would grant \$108 per capita a pupil. I was told by General Upshaw that the only thing the Department could do would be to grant permission to build. If Congress should make any great changes we could have no return for investments; we could only build at our own risk. In regard to the second request I was told there was no money on deposit; all the money had been pledged. The only chance in reference to this school lay in the fact that there might be a margin in some of the other contracts. I replied that the discouraging features of the matter would block the whole effort of the board in that direction. I came here in the hope of greater guarantees, in the hope that more generous appropriations would be emphasized here in such a way as to affect Congress through the people and the masses we represent at home.

Mrs. OWEN. I have lived on the Sioux Reservation, and it seems to me that the most desirable land is to be thrown open by the Sioux bill to the white people and the Indians deprived of it. One provision stipulated that they were to receive 25,000 head of cattle in return for lands they were to give, but the land taken away contains the best feed; that which is left is barren and desolate. From my knowledge of the reservation I can say that there is not sufficient feed for the 25,000 head of cattle to be given them. Another point: One great reward the Indians are to receive is facilities for education, but almost twenty years ago we guaranteed to give these people a school and a teacher for every thirty children on the reservation. They paid the Black Hills country for this consideration, but they have never received the goods—they have never been paid. Another thing: This land which is to be thrown open to the public is to be placed on the market at 50 cents an acre, while Government land is \$1.25 cents an acre. A considerable tract along the White River is to be taken, and there are mines along that river. This land is carefully picked out and laid aside to be thrown open to white settlers. Of course the name given to this bill gives it great weight, and if any such thing as I fear has crept into it it must have been by most artfully deceiving Senator Dawes, who has done more for the Indian than any man I have known.

Senator DAWES. I felt while you were reading, sir, what I was afraid would seem to be a testamentary epistle from that good man who has almost laid down his life in this cause, that perhaps after all it might be better that I should keep my seat, and all of us ponder what he has said, and try if possible to catch a little of his inspiration, and take on some of his courage; and if it be the will of God that he shall do no more of this work, try if possible to find somebody else to carry on the work as he has carried it on. But, after all, I am so impressed with a few things which it seems to me the cause requires to be done, and done now, that perhaps I should not have done my duty if I had consented to come here and listen and get instruction—which I trust I have—and enjoy the hospitality with which we are all delighted, and gone away and not told this people that there are two or three things which must be done, and without delay, or the cause which we have at heart will be postponed in its accomplishment many years. That it will ultimately triumph over any hindrances of the hour I do not doubt, but I do seem to see right before us what is wanted now to make it certain that in the near future this work will be done.

There is one thing upon which I think we can all agree, however much we may differ upon details, and that is that the only solution of the problem is in making the Indian a self-supporting citizen of the United States. Everything that contributes to that end

is welcome in this work. All that does not contribute to that is misspent. Now being convinced of that myself, and growing more and more so every hour, I have come to have little trouble about those matters that stirred us so last night and to-day. To me it is no matter of consequence at all whether the reservation system is to be abolished and the treaties abrogated, whether the civil-service reform should be applied to the appointment of agents, or whether it should not; or whether we have got so sick of the existing state of things, as brother Painter said, that he would blow it up sky-high, let these men sink or swim, as they might. If you make the Indian a self-supporting citizen of the United States, all these things disappear of themselves. When that time comes there can be no reservation to abolish or to perpetuate; no Indian agent to appoint or dismiss; no treaty to keep or abrogate. The work is accomplished when the Indian has become one of us, absorbed into this body politic, a self-supporting citizen, and nothing is left of these questions that are troubling us. I have got out of patience with them sometimes; have vexed myself and quarreled with friends at Washington or here, as to whether it was right to break a treaty or keep it, or whether this system of appointing officers was good or bad, or whether you would destroy these agencies. The one thing with me is what can I do that will hasten on the day when every Indian in this land shall be a self-supporting citizen. If these things are all done just as every one wants them done, when all is done, if the Indian is not a self-supporting citizen, it is a barren work; it is empty and useless, and you are worse off with him without this machinery, bad as it is. And if he becomes a citizen, then the machinery all disappears like an April cloud before the sunrise.

With that idea, the committee of which I am a member have been at work five or six years in an endeavor to provide such legislation as shall be necessary to supplement and help on the friends of such institutions as this and other private and public institutions in fitting the Indian to be what he must be or nothing. There is no law now by which the Government of the United States can do anything in that direction. Nobody in the whole United States Government has any power to take one step towards making the Indian a self-supporting citizen. What it is doing towards his education by appropriations is helping that people from year to year. And it is a wonderful agency, which has been increasing from year to year till the first appropriation of only \$20,000 has increased till last year it was \$1,200,000. That is preparing him for citizenship. But what is to be done with him when he is fitted? In this work the committee of the Senate have prepared four or five bills, all looking to this end. The one fundamental bill, called the severalty bill, is the one about which questions have just been raised. I have sent to Washington for copies of the bills and they have sent me copies of the old ones, so I cannot read what I have inserted at the request of the religious societies. The trouble first originated with some Episcopal friends who had schools on the reservation. I intended to put it in so broad as to cover just what my friends stated. I think I have. It satisfied my religious friends. I am certain if it is not broad enough now it will be. As to Mr. Kinney's question, I will state that the bill, as originally drawn, contained a condition for the tribal patent. When this idea was first broached, the opinions of people about the best way for Government to aid were different from what they are now. My own work on this bill has had the effect to constantly change my views. I have written this bill seven times and never twice alike.

I came here last year very anxious to preserve the tribal patent. I have been for years in a fight with Western men who are bent upon taking land from these Indians without the slightest regard to their rights or the obligations the Government had entered into. I began this work with Secretary Kirkwood, whose idea was to first secure to the tribe their reservation so that they could be certain it should not be taken from them wrongfully. I have kept this in year after year. Every year I have been weakening on it because I have come, from year to year, to the conclusion that this pressure upon the Indian for his lands has come to be irresistible, and that we have got to make provision for him now just as quick as we can, or we shall lose the opportunity. I have come to the conclusion that the quicker he is mingled with the whites in every particular the better it will be. This bill went through the Senate and reached the House, where it encountered opposition on two opposite grounds. There is an organization in Washington of very excellent men, but their purpose is to perpetuate the existing state of things. They boast that they have prevented the passage of this bill. They got a committee to insert another provision which would spoil the bill. That is, that the bill should have no force except a majority of any tribe should adopt it. The theory of the bill is to treat the Indian as an individual Indian; and whenever, in the opinion of the official whose duty it is to administer the law, viz: The President of the United States—but let me read it and you will see the idea of treating the Indian as an individual. I would like to read this section, and if any one can improve it I would like it. I am aware that there is nothing so imperfect as what I do from day to day, and nothing I so

welcome as suggestions of improvements. I got valuable ideas here last year, and hope to have some of them incorporated into this bill. Listen to this section: "That in all cases where any tribe or band of Indians has been, or shall hereafter be, located upon any reservation created for their use."

Now, I have spent some time on that bill. The idea is that when the President sees an Indian or tribe so far advanced that, in his opinion, they can maintain themselves, he is authorized thereupon to allot to every adult head of a family a quarter section, and to every single person an eighth of a section, and to every child a sixteenth section.

Q. Is that to every adult desiring it, or to every adult of the whole tribe?

A. The theory is that when any Indian is so far advanced as to be able to support himself he will want land. If he doesn't want it it will show that he is not fitted for it. A farm is no blessing to a man who doesn't want it. This is not a compulsory allotment any more than it is compulsory on the State of Massachusetts to pass a law that I shall be a farmer. We do not compel a man to take land. We do not enact a law that a man shall be a mechanic, a blacksmith, or a shoemaker. It is only when he shall, through some agency, be enkindled to be a man that there is any reasonable hope that he will be anything. It is provided that they are to select for themselves. Wherever there is an orphan the Government appoints a man to select the land.

Q. Cannot an Indian go away from the reservation and select land?

A. An Indian can make an entry under the pre-emption act, and before he gets 100 rods from the land office he can sell it for a bottle of whisky. He can make his entry just like a white man. But after all the result is, there being no limitations upon his power to dispose of his land, that he loses it in a short time.

Q. Does the Government give anything more than this allotment?

A. I am going to talk about that in a little while. The great danger with the Indian is that he will be circumvented; that he will be cheated, if not directly out of his property, yet that in one way or another he will lose it. The State is hostile to his coming there and settling. If he forgets to pay his taxes they will sell it out from under him. The committee provided for that a kind of tenure that makes it impossible to part with this land except on the agreement of the United States and the Indian too. An Indian cannot make a contract impairing his title for twenty-five years. So no man can agree that for so many dollars he will convey his land. It is fixed absolutely that it shall be held for the Indian's use exclusively for twenty-five years, and at the end of the twenty-five years the Government shall give him a patent. [Reads.]

Q. Will this bill annul the other law?

A. The last bill that passes annuls all laws that conflict with it. [Reads section 5, "That upon the approval of the allotments provided for in this act," &c.]

Q. In view of the present condition of the Indian is twenty-five years enough?

A. There is a provision in this bill that if, in the opinion of the President it shall be deemed necessary, it may be continued.

I was remarking that there are people who are distrustful. My friend Kinney is afraid that the tribal patent will die out. Western men are afraid of that too, and for a different reason from that of the New England man; they want that land. Now, I propose to give up the tribal patent by reason of this strong sentiment in the country that the tribal relation must be broken up sooner than twenty-five years. I have alluded to an organization whose sole purpose is to perpetuate the present state of things. They have been around saying that there is an organization to right the wrongs of the Indians; that the whites are trying to get their land. They have an organization of which our friend, Dr. Sunderland, the President's pastor, is vice-president. They argue that the reservation has got to be kept entire. My friend Welsh remembers when Dr. Sunderland went before the House committee and denounced his bill. I propose to let the tribal patent go, and to let the reservation stand as it is, with this provision [reads "And provided further, That at any time after lands have been allotted to all the Indians of any tribe as herein provided," &c., S. 54, p. 9].

As fast as you allot this land, as fast as you can negotiate with the Indians for the rest of the land, you shall capitalize that land and put the money in the Treasury, and pay 5 per cent. annually for the education of the Indians. I think any one who is troubled about having these reservations protected will see that this is provided for. They are just as safe if the tribal patent is taken away as before. If you will prepare the Indian to take care of himself upon this land that is allotted, you will find the solution of the whole question. Added to this is the section which provides that every Indian that takes land in severalty under this bill, and every Indian who has abandoned the habits of a savage life and adopted those of the white man, thereby becomes a citizen of the United States, with all the privileges and immunities of a citizen. When I was here at the last conference that was not in the bill. It is in a separate bill which I have been trying to get through. There seemed to be a good deal of anxiety that it would not get through. I was afraid it would jeopardize this bill.

When I went back and said to the committee that I proposed to put it in, it took me ten days to get their consent; and last of all, one of the ablest men in the committee said he would resist it. He said he was for the bill, but he did not wish to jeopardize it. A native of my State labored a long time to keep it out of the bill, but I took the risk. I said, "The Senate can strike it out but I will try it." So I put it in. That Senator who said he should oppose it, made an argument against it, and every Senator but he voted for it. He came to me and said he would not vote against it, but he could not vote for it. There are many details in this bill all tending to the good of the Indian, but I will not take your time on them. I am as conscious as any man of the imperfections of this bill. I would like to have it improved. No man shall suggest a reasonable amendment which will not meet my hearty support. It has been a work of love with me. I have been six or seven years upon it. I would like to see it the law of the land. This bill, the Sioux bill, the bill for the Mission Indians and for the Round Valley Indians, and the bill extending the civil and criminal law of the land over the Indians, have all passed the Senate in the last session and are pending in the House of Representatives. I don't know of any special objections to them. I think the committee see where they have made mistakes, and I have no doubt the bill will come out of their hands ultimately in good shape. The great thing needed is that you take hold of these things and get them through the House of Representatives.

Q. If an Indian should prefer to have sufficient education to become a mechanic or teacher how would he get any advantage by this bill?

A. He would get his land sold by the United States and the money would be put on interest, and he would get his share. These bills have not stuck in the House of Representatives from the fault of any man. The Indian committees approve of these bills in the main. The trouble arises from the difficulty of transacting business there. Unless some extra effort is made there is not much hope.

Taking out the holidays we have January and February for work in this Congress. It is important to get the bill through this Congress, as new men are coming into charge of Indian affairs in both branches, and if it does not pass the coming winter it will have to go over till a year from December, and then be taken up by new men. A sentiment favorable to the bill will have to be created anew in Congress. One-third of the Senate is new, and the whole House is new, and if it is taken up a year from now you can't get legislation under two years. If there is any efficacy in this bill it is necessary, in order to obtain beneficial results, that it become a law this winter. The Sioux Reservation contains 30,000 square miles right in the heart of the Territory of Dakota. Twenty-eight thousand Indians occupy a tract of land four times larger than the State of Massachusetts. The little town in which I live contains that number of inhabitants. You see at once that people who want that land look upon the idea that 28,000 Indians are to have that land exclusively as a monstrosity. They were put there in 1868 with the idea that white men would never reach them. The six tribes hold it in common with a covenant on the part of the United States that not a foot of it should be got away except by the written consent of three-fourths of the adults of all these tribes. That was less than twenty years ago, and now there are 500,000 white people all around them, and two great railroads coming square up to the reservation, and there they stop; and 38,000 people on the west side have to travel as best they can across the territory for 200 miles to get to the railroad. Dakota contains 150,000 square miles, 30,000 of which are taken up by this reservation.

There has been a constant attempt the last six years to get away that land by people who don't care a copper whether the Indian ever gets anything for it or not. They come within what Jerry Black once called "a squirrel's jump" of getting it through Congress, of getting those 11,000,000 acres for 25,000 cows. They got a bill through the House of Representatives giving them that land for 25,000 cows, but it got stopped in the Senate about 2 o'clock in the morning of the last day of the session. The President was in the next room waiting for Congress, and wanted to know what was the trouble in the appropriations. They were fighting for those Indians, and only saved them by persuading the members to substitute a committee to go out there and look into the matter; and out of that visit out there has come the Sioux bill. I became satisfied—no man can go there and not be satisfied—that those white men will have a large portion of that reservation; that this land cannot be kept by Indians with a population increasing all around them. I made up my mind that I could do more good by accepting the inevitable, and seeing to it that if they part with their land they shall have an equivalent for it. Out of that has come this bill, and if anybody is alarmed, let him rest upon this section which requires a vote of approval of three-fourths of the Indians. But it is so drawn that they do approve it; they are anxious for it. What are the provisions? First, 11,000,000 left to them shall be divided into six parts, and each of the six tribes shall be located upon its own part. The other 11,000,000 are to be sold to actual settlers, who are to live upon the land five years before they have any title at all to it.

Any contract they may have made beforehand shall be null and void, so they cannot sell themselves out as the pre-emptioners are doing. They have got to stay five years. Then they pay only 50 cents an acre, while the ordinary public land is \$1.25 an acre. Fifty cents an acre will bring \$5,500,000, and it provides that this money shall be put into the Treasury of the United States and the interest applied to the education and civilization of the Indians. They capitalize one-half to satisfy the white men who are clamoring for the land. They are located for the first time on land of their own.

The railroads come up to the Missouri River and want to go across the reservation 200 miles. Whether this is the best part of the road or not I am not prepared to answer. This bill is the result of the personal examination of a committee and of a commission, and of our Indian rights association, upon whom I have relied; and upon agents like McGillicuddy and Mr. Gassman. There are lines written in here by Mr. Gassman himself. Thus the work has been done with the utmost endeavor to meet the want of the Indian and secure to him a home when you and the class of men like General Armstrong and General Pratt shall have got him ready to take care of himself. He shall have a home and be a citizen of the United States; shall be one of us, contributing his share to all that goes to make up the strength and glory of citizenship in the United States. There are four or five of these bills. The Mission bill and the Round Valley bill have similar features; and the bill extending civil and criminal law over the Indian. All this is a part of the machinery which it is the duty of the Government to take up, and you people are to do your part. The Government can furnish money, but it can't teach a school. The Government can give land, but it can't teach how to cultivate land; that must be done by private and benevolent effort or not at all. You and your associates must keep your part of the work along so that every Indian, the moment he can be picked out by the Government and put on to land, shall find some helping hand to show him how to work that land. It would be idle to take him out and give him 160 acres of land; ignorant how to use it, better let him be where he is.

My dear friend here knows White Eagle, chief of the Poncas, and the clearest head of all the Indian tribes. I asked him if he didn't want to take land in severalty. It was some time before I could make him understand me. He stopped and shook his head and said, "It would not do me any good; I can't speak your language; I don't know what to do with that land. If I had it you white men would strip me as bare as a bird in a month. Take my children and teach them your language; teach them how to trade with the white man; put them on this land, and you will do them some good; but I am too old." Now we seem to think that land in severalty is the be-all and the end-all of our Indian effort. Some one here I thought had an idea that you could force him on to land in severalty, take him by the collar, if he has one, or by the blanket, and force him to be a farmer. A few years ago we were enchanted with that absurd idea. We are only in the beginning of this work; we have much work ahead of us. We need great patience, perseverance, and kindness before the Indian will become a self-sustaining citizen of the United States. If the law power, if the executive and legislative power do their part; if the Government furnishes authority for making him a citizen and furnishes land, it is all they can do. The Indian is to be trained and educated, not by Government officials, but by private effort. Teachers should be paid in large degree by the Government, and the Government has shown its readiness to supply everything that can be done in educating him. My friend said he could not find any money in the Treasury. Why, \$1,200,000, in place of \$20,000, has been the growth in grace in the past ten years. And I believe they would have doubled that if they could have seen the agencies, the school-houses, the teachers, and the opportunities for effective expenditure of that money. The United States is doing its part; everything is encouraging to you and me as outsiders co-operating with the Government. All we want is a little more patience with the Indian and a little more patience with ourselves, and we shall get along with what is disagreeable and unpleasant in this work.

We want a little self-abnegation such as is exhibited in that martyr down at Hampton. We must have this, or all is a failure. Our work must be done now and without delay, for the greed for the Indian's land is growing every day, and it is as impossible to resist it under the forms of our Government as to stop the flow of the river. We may guide and direct it, but we cannot stop it. We are blind, we are deaf, we are insane if we do not take cognizance of the fact that there are forces in this land driving on these people with a determination to possess every acre of their land, and they will lose it unless we work on and declare that the original owner of this land shall, before every acre disappears from under him forever, have 160 acres of it when he shall be fitted to become a citizen of the United States and prepared to bear the burdens as well as share the rights of our Government.

Judge CAMPBELL: The ladies who are interested in California missions want to know whether there is a bill relating to those Indians.

A. You know that Helen Hunt Jackson was appointed to go out there and look into the condition of those Indians. She contracted the disease there by which she lost her life. She made an elaborate report accompanied by a bill. There is pending in court a case the object of which is to settle the title of these Indians. It seemed wise that a commission should be appointed to go out there and negotiate for sufficient land to make a good home for those Indians. Mrs. Jackson prepared a bill, which was sent to Congress. The bill was taken up this last year in my committee. Some changes were made, and the bill has passed the Senate, and a similar one in regard to the Round Valley Indians.

Q. Supposing the bill passes and the man is dumped upon the 160 acres, with no seed, no implements—is it proposed in this bill to supply these things and help him work the farm?

A. Whether Congress will be liberal enough to set him up, I don't know. It would not be more than fair to do so, considering the amount of land that has been stolen from him. My friend, Mrs. Kinney, has a way of helping the Indian. A good deal of that kind of help is being done. I hope the time is not distant when the people will see that this kind of work must be done or the poor Indian, when set out on his farm, will go to the bad. I want to say that two or three features of this work have been exceedingly gratifying. I was struck with the proposition of the new school at Salem, Oreg. Government appropriated money to put up a building, but they wanted some land adjoining, so the owner of the land and the Indian boys in the school made an arrangement by which the owner made a contract to sell this land, and the boys in the school bound themselves to pick hops to pay for it. It was a striking development of the possibilities of the Indian. Those boys picked the hops to pay for the 78 acres which were to be deeded to the school; the boys were not going to have it.

"The Round Valley Reservation in California is the most remarkable reservation I have visited. There is a beautiful valley up in the mountains. It took me a week to go 100 miles from the railroad. When I got on top of one of the peaks there lay the most beautiful valley—like a gem—25,000 acres of that Round Valley. It was set apart originally for the Indians in Northern California. It is so rich that it was reported that it would support every Indian in California. Some men who coveted this vineyard came to Congress and proposed to rectify the lines of the Round Valley Reservation. The result was that about 20,000 acres fell outside and 5,000 were left to the Indians. Mrs. Quinton undertook to get up a school there last winter. Two young ladies in Washington volunteered to go there. They came to Congress one day last winter and sent in their cards to me. There they were, two beautiful young ladies, about twenty and twenty-two years of age. They left their homes and went to California. They were eighteen days in getting to Round Valley. I had a letter from them the other day, telling of their work and how they got up a Sabbath school and a Saturday club so that the Indian boys should not go off daily and get drunk. These things pay Mrs. Quinton, if they do not me. I never heard that these young ladies ever saw an Indian before, but they went to the agency through Mrs. Quinton's influence. The work is full of this thing. So far as I am concerned I am getting to be more and more of an Indian every day. I can but go back seven years when the Boston people set me going about the Poncas. They raised the funds and said, "This fire is going to increase." Seven years ago you could not have found half a dozen to listen to this talk. The dead Indian then was the only good Indian. Now the work has gone so far you can't stop it. For one, I propose to work on in some capacity in this work.

MR. BARSTOW. I have been in that Round Valley, and I had a most painful experience there. I went to try to push off the squatters, the Indians having been dispossessed of their lands. They could not even get hold of the valley lands they needed. I saw two men who sat and talked coolly about the improvements they were going to make. They had got \$10,000 for improvements. They had no idea of going off. I was ordered to go to the commander of the Pacific Military Division and ask for a detail of soldiers to put them off. It was difficult to find him, and when I did he did not feel inclined to do it unless commanded by the War Department. I said, "What will they do?" "They must appeal to the courts," he replied. "How long do you think it will take them to get possession through the courts?" "Oh, I can't tell; but at the same time I can't help it."

[Resolutions from business committee read by Mr. Garrett.]

"Resolved, That in the opinion of this conference it is to the last degree important that the bills known as the Dawes land and severalty bill, the Sioux bill, and the Mission Indian bill, which have passed the Senate and have been favorably reported by the Committee on Indian Affairs, should in the interest of the Indian race be speedily passed by the House.

THIRD DAY—MORNING SESSION.

At the opening of the session Mr. Garrett, from the business committee, reported the following additional resolutions:

Resolved, That we recognize gratefully the utterances of the President in regard to the extension of education among the Indians and the increasing appropriations of Congress from year to year for this purpose, and we earnestly urge the continuance of this work of the Government until every Indian child shall be furnished with a common-school education.

Resolved, That although it is not the function of the Government to teach religion, yet its help hitherto extended to missionary and other religious bodies without discrimination, in the maintenance of primary, normal, and industrial schools, could be greatly enlarged to the advancement of the civilization of the Indians, especially in view of the increasing interest felt in the preparation of the Indians for citizenship and the readiness of the various church organizations to co-operate therein. We earnestly hope that greatly enlarged appropriations may be made by the Congress soon to be convened.

Resolved, That the best interest of the Indians requires that ample provision should be made for the instruction of the adult Indians in farming and other industries.

Resolved, That in the existing system of Indian schools the day school occupies a primary and important place in its relations to the parents and home no less than to the children.

Resolved, That the number of day schools on Indian reservations should be multiplied in accordance with treaty stipulations, which promise a school-house and teacher to every thirty children among the Sioux and other tribes, and that in these schools systematic industrial training should be furnished in addition to the elements of an English education."

THE MISSION INDIANS OF CALIFORNIA.

Mrs. O. J. Hiles, of Milwaukee, was introduced as a lady who takes a deep interest in the Mission Indians. She spoke as follows:

"During the past year I have been among the Mission Indians and have learned something of their condition and needs; but in the ten minutes allotted to me I can only show them to you as I would hold up a skeleton for you to look at. Could I clothe it with the flesh and blood necessary to make up the real thing you would find it filled with vitality and electrified into an intensity of life.

"When America turned her face toward the west, leaving behind her the wrong of the Old World, the door which closed between her and oppression swung upon the golden hinge of equality. She invited the down-trodden of the world to come to her, telling them in no uncertain tones that here should be a land of the free and a home for the brave. She opened a passageway for liberty; she built for herself a pedestal of truth, and, believing it to be more indestructible than granite, engraved upon it the sublime maxim, 'All men are born free and equal.' She did not know that self-interest in the hearts of nations and individuals alike kindles a fire which crumbles the spiritual granite of truth with greater force than the material granite was crumbled in the Boston fire. Slowly, at the other end of the great passageway through which she was leading her people another door was unclosing, and by the dim light of despotism beyond she read, 'It is a mistake; all men are not born free and equal.' A little farther on, when the door had opened wide, with a saddened heart, despite her ambition and greed for power and gold, she published to the world, 'It is a mistake from the beginning; only white men are born free and equal; black and brown men have absolutely no rights that white men are bound to respect.' America never has been free; her people never have fulfilled their high privilege; they have been characterized by bravery, but to how many brave men has America denied a home?

"In 1769 the first mission was founded by the Franciscan fathers; within the next fifty-five years twenty-seven were established. In 1834, the date of their secularization, the estimated worth of their personal property was \$5,000,000, and their real estate was of almost incalculable value. This personal property had all been accumulated and the land had been made productive through the labor of the Indian neophytes. The Indians had learned to worship the God of the Franciscans, and so great was their fervor that in some instances enthusiasm for the sacredness of the new religion was carried to such an extent that heavy beams to be used in church building were not allowed to touch the ground during transportation from long distances, but were carried on their shoulders, changed, as one set became tired, to others until deposited in their places. They must have believed they were earning temporal as well as spiritual homes for themselves; they must have been told of the laws that the Spanish king had made for their protec-

tion and material well-being. Eventually this land they had cultivated became assured to them by laws of fourfold force. The first was the law of orderly occupancy. Under the Spanish rule if a man settled upon a piece of land, kept it well cultivated, and his buildings in repair it was his; his title was printed upon it and could be read as words in an open book. This was the Indians' first title to their lands. But, in case they might not be considered as 'subjects' of the king, this wise monarch decreed that (and this forms their second tenure), 'After distributing among the Indians whatever they may justly want to cultivate, sow, and raise cattle, confirming to them what they now hold, and granting what they may want besides, all the remaining land may be reserved to us, the king.'

"When California came under Mexican rule, it was provided by fundamental laws: 'That all grants or distributions of land should be made without prejudice to the Indians; that all lands occupied by them should be reserved for them;' and besides, grants were made directly to the Indians in such manner that their title could be conveyed. This was the third security. By the treaty of Gaudalupe Hidalgo these Mexican laws were to be respected. In addition, the United States Supreme Court decided 'there can be no doubt, then, that under the Spanish laws these Indians of whom we treat have a right to their villages and pasture lands as their common property *by a perpetual right of possession.*' Thus were they secured by a fourfold tenure. The ownership of the Indians to their lands was considered of so much importance that they were held within all the grants and distributions of lands as pictures are held in frames.

"After Mexico had secured her independence, being much torn by internal dissensions and consequent poverty, she cast a longing eye toward these mission lands, and in 1834 secularized them, reserving to the Indians what they would need for homes. But in less than six months nearly every foot of land was sold and the Indians forced to leave their homes. In 1845 and 1846 the little that had been held was sold, and the Indians were allowed only a nominal voice in the matter. When the United States took possession there were small tracts from which they had not been driven. In 1850 the State of California passed a law which rendered all these protective laws practically null and void. It provided that the Indians should hold their lands unless or until otherwise provided for.

"If either party, Indian or white man, found himself aggrieved, he should appeal to the courts. In 1852 Congress appointed a commission to ascertain the tenure by which these Indians hold their lands. In the same year, Capt. B. D. Willson, of San Gabriel, by request of the Secretary of the Interior, submitted a lengthy report, which may have been the report ordered by Congress. In reference to this State law he says, 'Its practical efficacy may be judged of from the fact that the Indians 'reside' in a township equal to Rhode Island and Delaware put together, without a justice of the peace nearer than thirty miles in general, and what do they, or can they know of 'appeals' or county courts? Or if they did know, who would plead their cause?' In the report of Mrs. Jackson and Mr. Kinney, made twenty-one years afterwards, it is stated: 'This act, so far as we could learn, has never been complied with in a single instance.' Through the patriarchal care of the Fathers, the Indians were entirely unfitted for the changed conditions. They were literally as sheep without a shepherd. The white man's laws had been to them terms synonymous with truth and justice. They could with difficulty believe that these laws could fence them in such barren fields. It may be asked: 'Why do they leave, when ordered to go?' In conversation with an Indian woman, I asked, 'Why do the Indians leave their land when ordered?' She replied, 'If a white man should tell me to leave my house or he would kill me I should go to the mountains.' Thus they have been driven from place to place until there is very little left for them, and no places for further retreat, except the mountains and the desert. General Fiske says they are in danger of starvation. They are not in danger of starvation; they are in actual starvation of both soul and body. Thousands of acres of their lands have been taken during the past year. A letter received in July stated that the San Jacinto Indians had been dispossessed.

"When the friends of the Indians shall wish to have their ownership to their lands decided, they will have to compete with the brains of the most able attorneys, and with the money of heavy capitalists, perhaps from Boston and Philadelphia, who have formed syndicates; who will not easily relinquish one jot or tittle of their possessions, and who will spare no means in proving their titles. I asked one of the San Jacinto purchasers, 'Do you buy land on which Indians live?' 'Oh, yes,' he replied. 'Do they not cultivate their land?' I asked. 'They raise pumpkins' was his answer. These Indians have lived at San Jacinto since their earliest tradition. The assistant farmer writes that they know not where to go. If they go to the foothills, it will mean despair and slow starvation.

"I will give two examples of the treatment of Mission Indians, by way of illustration: Some years ago the United States passed a law to the effect that positive settlers

upon the public domain of California, provided they irrigated within three years, should have a patent of the land they occupied. About thirty miles from Colton, at a place now called Banning, land was taken by such settlers; but failing to irrigate, it reverted either to the Indians, by virtue of a reservation having been established here, or to the Government. A company known as the Banning Land and Water Company established themselves here, claiming that the land had reverted to the Government. The court at Los Angeles decided in favor of the Indians; it was carried to the Land Department at Washington, and again a decision was given for the Indians. Still the company continue to make large improvements, among which are a hotel and a fine irrigating ditch. The rightful owners, according to the decisions, have been crowded to the foothills, or have wandered aimlessly into the desert, where they are perishing through exposure and want. They have but two small fields under cultivation, and one of those, the Banning Company have, in mind and intention, appropriated, and will hold it. The Indians are disheartened; if they break up ground one year it is likely to be appropriated the next. They have no cattle; the Banning Company has no fences; if the Indians had cattle, and they strayed into the white man's grain, they would be held for trespass, and an Indian's oath against a white man is valueless. One of the most embarrassing questions which the Government must consider when settling land claims is that of improvements. It is significant that, with two adverse decisions, this company has continued its improvements, and has been selling land as rapidly as they could find purchasers. It is but fair to the Banning Company to believe that they consider themselves legally entitled to the land; and that they are contesting what they believe to be a false claim.

"Another case is known as the Major Utt case. Major Utt patented land on which an Indian was living; told him he must leave, and remove his sheep. The sheep not being removed they were driven in with the white man's flock. The Indian, knowing something of the law, claimed his land under a Mexican grant. The court decided in his favor; but Major Utt had possession; the Indian was afraid to disturb him, and although six years have passed the major has still both land and sheep. This Indian had three hundred and twenty sheep. Two years ago the Indians of five villages voted a tax of \$5 apiece in order to send a white man and an interpreter to Washington. They were to entreat the President to give them absolute title to land sufficient for their needs, where they could live without fear of dispossession. But no white man could be found who, either for justice or mercy, would carry their petition, and the project was abandoned.

"In May last I went to Washington, and very graciously, both by Secretary Lamar and Commissioner Atkins, I was accorded an interview. The decisions in the Banning case were looked for, and after much searching were found, and my information proved to have been correct. Assistant Secretary Jenks marked this case 'special,' which would bring it before Secretary Lamar for decision several months in advance of its regular order. Commissioner Atkins ordered a clerk to make a note of the Utt case with a view to its speedy adjustment, remarking that if this could be satisfactorily settled it would make a valuable precedent. The land which is being taken up so rapidly is purchased largely by wealthy people. Many are innocent of intentional wrong, not knowing the strength of the Indians' titles. Much of the land in the reservations is purchased without question or dispute.

"The case of these Indians is exceedingly pitiful; they are so downtrodden. I never knew before the meaning of the word downtrodden. Since I have been at Mohonk I have heard it stated that a commission had been sent recently to California, before whom parties were invited to appear and show their claims to the lands they held. This would seem to have been done to favor the Indians. I do not believe the Indians ever heard of that commission; consequently for them it also was practically null and void.

"The highest civil officials in California assert that if the Indians appeal to the agent their condition is made worse. Mr. Ward, who was appointed by Commissioner Atkins, may have proved an exception; he certainly has the confidence of the Commissioner. The question which the friends of these Indians must consider is, whether, with this fourfold tenure, they can hold and reclaim their lands. I am supported by the best and most authoritative opinions I could obtain in California in the conviction that an able attorney should be at once employed to contest the grants, and the appropriated reservation lands. He should be a lawyer of varied experience who would watch every detail so that when the cases shall have been carried to the Supreme Court they will not be lost through inability to bring in new evidence. He should be a lawyer capable of building for himself in the lower courts a firm foundation against which nothing could prevail should the cases be carried higher. I feel that upon this point too much cannot be urged. It is the pivot upon which the question between the parties must turn—and may justice do its perfect work."

Q. What is the number of the mission Indians?

A. There were 30,000 in 1834; to day there are 3,000. To those who have read "Ramona," the fate of Alessandro tells the story of 27,000 human beings.

Remark by ———: If the Dawes bill passes the Attorney-General will attend to the contesting of the cases.

Reply. Of necessity the ponderous wheels of government move slowly. Should we wait for Government when it arrives in its action at the point where the Indians' wrongs have been there will be nothing but empty space for the wheels to run over—the Indians will have disappeared.

LETTER FROM COMMISSIONER ADKINS.

General Whittlesey read the following letter as showing the disposition of the Indian Bureau:

DEPARTMENT OF THE INTERIOR,
OFFICE OF INDIAN AFFAIRS,
Washington, March 4, 1886.

SIR: On the 30th of November, 1885, I had the honor to submit the draft of a bill for the relief of the Mission Indians in California, with the recommendation that the same be transmitted to Congress with request for favorable action. The bill was presented to Congress by the President, December 21, 1885, accompanied by your letter of December 15, 1885. The bill (Senate 53), with certain amendments, was passed by the Senate February 15, 1886, and was referred to the Committee on Indian Affairs in the House of Representatives February 17, 1886.

The early enactment of this bill into a law is constantly becoming more important.

I am in receipt of a large number of reports from the agent, and of letters from other parties, showing the increasing difficulties in dealing with the land matters of these Indians.

The largest reservation is covered over with the claims of white men, so that the Indians are prevented from planting their crops.

Some of these parties are clearly intruders. Most of them have filings and entries pending which have not been finally decided.

To invoke the aid of the Army to remove these people before their claims have been legally determined is an arbitrary proceeding which ought not to be resorted to until every other remedy has been tried. The passage of this bill seems to be the last remedy to be hoped for before resorting to force.

Against some of the Indians suits in ejectment have been brought, and others are threatened. If these Indians are driven from their ancient homes they cannot be located elsewhere in the present condition of affairs, but will become homeless wanderers and vagabonds. Justice to whites and Indians alike demands an early settlement of this matter. Every day's delay adds to the complication.

I therefore have the honor to recommend that the attention of the House Committee on Indian Affairs be called to the great and pressing importance of early action upon this bill, and that the Committee be urged to report the same, or a similar measure, as soon as possible with due regard to its careful consideration, and to endeavor to secure action in the House.

I inclose copy of this report.

Very respectfully, your obedient servant,

J. D. C. ATKINS,
Commissioner.

The SECRETARY OF THE INTERIOR.

Mr. WELSH. I desire a few words on this subject, because I saw something of it last year. I think this one of the cases where if you want to do anything, if you want to make any answer to the appeal of this lady, you want to understand the truth. What is the history of this thing from the beginning? Do you want to depend on the Executive for help? Take the case of Mr. Ward, the attorney for those Indians. Mr. Painter has been in Washington day after day and month after month, and he has sought to secure a salary for Mr. Ward. We found it would be in vain to look to Government for help, and we raised, in behalf of Government, from the generous women in Boston the sum of \$500, by which his salary is paid. While we may hope and trust that the Department of the Interior—which I do not doubt has the best intentions—will do its duty, let us emphasize what this lady has said, that if we would accomplish anything we must send out legal aid. How was it when the telegram of Mr. Ward came to me saying that instant help must come or those people would be turned out of house and home? He asked for the money to meet that bond, and it was not forthcoming from the government. The Indian Rights Association then sent a check for \$3,300, and Mr. Ward wrote again; it came just in time. What I want to say sub-

stantially is this: if this is not a sham sentiment; if it means that we are to answer the appeal of Helen Hunt Jackson, we must act ourselves. The power in this thing is public sentiment, and it is the only power. The only one thing upon which to rely is public sentiment. There are men in Congress who are doing what they can, but they are not sufficient without public sentiment. You must depend upon your own arm and public sentiment.

Q. Do you recommend establishing a paid attorney out there?

A. I am not in a position to absolutely recommend that, but it seems to me an important thing to do. That must be a question of careful judgment. Whatever is done we must depend upon ourselves and the public. These things are going on day by day. And all these admirable letters from the Department, they are delightful, but I have read them again and again, and still this thing goes on. Is the work being done? I point to the fact that the work now being done is done out of private charity; therefore, if an attorney be appointed, it must be done out of private influence. Men of wisdom, of course, must look into it. It seems to me the strongest appeal that has been presented to us.

MR. DAVIS. I cannot be silent; I must emphatically indorse what has been said. We need immediate and earnest action. I move that this matter of securing additional legal effort be referred to the business committee for at least partial consideration or recommendation. The question is asked, "What can we do?" It is scornfully said that such and such things come from the Philadelphia and Boston cranks. We want every soul to go home from this place with a voice that shall be unanimous in saying: "Let the good men of the West speak earnestly, as well as Pennsylvania and New York and the seaboard. We want Washington to feel that the whole country means this thing."

MR. AUSTIN ABBOTT, of New York. This opens a subject which will be of growing importance. As I have listened to the interesting discussions here there has been emphasized in my mind the fact that we have passed the time in which attention to the Indian has been occupied with sympathy for the race. We are coming now to the efficient time of sympathy for individuals. Sympathy for a race may be characterized as sentiment; but when you come to sympathy for the individual, you stand upon grounds of principle and justice which can not be impugned. Perhaps it is right that the race should vanish provided individuals are protected fully. Now any steps forward, such as that masterly bill described in the speech we listened to last night (Senator Dawes's), will defend rights and create new rights, but they will be those of individuals, not of the race. The treaties represent the rights of the race; the bill refers to the rights of individuals, and the courts have the power behind them to enforce those rights. I do not know what division of sentiment there may have been on this subject. Perhaps my suggestion may not be a practical one. He must be a very shallow friend of the Indian who is not willing to co-operate for the good of the Indian. However men may differ on certain things, they ought not to differ on securing these rights, whatever they may be. All ought to be ready to unite in enforcing law up to the measure of its excellence. The thought I wish to throw out is this: Whether in the future measures you are proposing—and which, it is hoped, will pass—you will not need, in addition to the written law, some systematic methods of making known to the Indians their enlarged resources for intelligent action and for asserting and maintaining their rights in the courts; whether that is not a branch of this work, in which all may co-operate, however much they may have been divided on other points. An Indian defense society has been mentioned here. Are there any unselfish men in that society who would not join in preventing an Indian from being unjustly ejected from his lands? It appears to me that this question of the full and hearty enforcement of the laws is one of growing importance, and one upon which all should take an interest and co-operate.

DR. GATES. I don't dare trust myself to say much; but I would like to say that if it were proposed to submit any one of the corporate trusts with which I have anything to do, and which are not as large as some in which we are interested here, to legislation, possibly at the next session, I for one should vote for the best legal advice to secure these important rights. It seem to me that any of us who have felt our souls stirred, and wondered whether we were indignant or not, may be reassured by what Mr. Abbott has said. That man has lost his humanity who is not moved by such appeals as these.

DR. GATES offered a resolution that the matter of securing immediate legal advice for the protection of the rights of the Mission Indians of California be referred to a committee composed of Mr. Philip Garrett, Moses Pierce, Mr. Joshua W. Davis, Mr. Austin Abbott, and Mr. Elliott F. Shepard. Passed.

MR. GARRETT. Mrs. Hiles authorizes me to say that she will be one of thirteen to contribute \$5,000 for this purpose.

DR. GATES. That is the best way to convince people of the sincerity of our motives. When men engaged in this matter hear that representative men here assembled think it worth while to employ first-rate legal counsel, they say they believe there are rights in this thing. This is better than fifty empty resolutions with nothing to follow.

The Hon. William H. Lyn offered \$500 for the special fund.

THE LINCOLN INDIAN SCHOOL.

Hon. James H. Campbell presented a statement in relation to the Lincoln Institute, prepared by Mrs. John Belanger Cox, as follows:

The Lincoln Institution was organized in 1866 as a home for soldiers' orphans especially. On April 17 of that year it was opened by General Grant and others. The ground and buildings were purchased by voluntary contributions, and additions made to them, so that it is a complete establishment, capable of accommodating 100 children and their officers comfortably. In 1882, finding that most of the soldiers' orphans were of an age to take care of themselves, the incorporators of the Lincoln, who were all gentlemen and ladies who voluntarily gave their time and means for this charitable purpose, were about closing up the building, when Captain Pratt, of Carlisle, decided to bring 100 of his Indian pupils to the Bi-centennial in Philadelphia, and the managers of the Lincoln were asked to allow them the use of their building, which they did. The children made such a favorable impression, and the cause of the Indian was so forcibly presented through them, that the management thought that they could devote their energies, their means, and their building to no better use than as a training-school for these children of the red man. Through Congressional friends they were brought into correspondence with the Commissioner of Indian Affairs, Hon. H. Price, with whom a contract was made to receive fifty girls, at \$107 each per annum. The next year this number was increased to two hundred—one hundred girls and one hundred boys. The educational house, a large and handsome building with some 10 acres of ground attached, in the suburbs of Philadelphia, was incorporated and built by nearly the same parties who established the Lincoln, and was placed under very much the same board of managers. It was intended for the younger soldiers' orphan boys from eight to twelve. The Lincoln was their home from twelve to twenty-one. They were found situations, and were boarded, clothed, and lodged at the Lincoln at a nominal cost. It was therefore arranged that the Indian boys should be domiciled at the Educational Home and the girls remain in the city during the winter months. In summer the girls were all taken to a country home about fifteen miles from Philadelphia. The two first years they occupied an old building, formerly a hotel, which belongs to Mr. George W. Childs, who generously allowed them to use it rent free. This last summer the managers purchased 10 acres in a beautiful spot in the midst of wooded hills, with a fine view and plenty of good water, and erected large and suitable buildings.

The boys' departments have workshops for carpentry, shoemaking, broom-making, and tailoring. They are also sent out to learn business and mechanical trades, returning to their home for meals and at nights. In the summer all the children, boys and girls, that are old enough, are placed in families, mostly farmers or tradesmen. The boys receive \$5 per month, the girls \$4 per month; 25 cents each week they are allowed for pocket money. The rest is put into the savings fund to their credit, and when they return home or go out into the world it will be given to them. The girls are instructed in all household work. In their home there is but one person employed in each department as an instructor and overseer. The girls do all the work. As we find many of them with delicate lungs they are not required to do the washing in winter; it is done by steam in the boy's department. In summer it is all done by the girls. They bake, sew, wash, iron, make dresses, and can do all that a woman is required to do. The first pupils that were sent to the Lincoln were many of them over twenty, but that was against the judgment and wishes of the managers. They will not now receive any over fourteen years of age. The majority of their pupils were from seven to fourteen. Youth is the time for training and moulding the character, and they think by instructing the Indian young there is far less danger of their relapsing into old habits on their return to the reservations. Another thing they have aimed at is to have as many from one tribe as possible, so that they can strengthen each other in their civilized ways, on their return home; although the great desire of the managers is that where it is possible they should remain East and become one of us. It is slow progress to civilize the Indian on his reservations. Let him and her mingle among our people, and their being here, and doing as well as the white man, will have its effect upon the Indian at home.

Mr. WALTER ALLEN. It seems to me that the argument for citizenship has been growing from the moment our chairman made the opening speech of this conference to the speech of Mr. Abbott this morning in favor of individualizing the Indian. It seems to me that there is little left for anyone to say after the speech of General Fisk, the paper of Mr. Painter, the earnest speech of Mr. Dawes last evening, and the speeches of this morning. In drafting this resolution I have compressed as much as possible the points which seem to me to point logically and irresistibly to this solution of the Indian problem. The question of citizenship, as it lies in my mind, is fundamental; it is underneath all these other questions of civil-service reform, education, missions, legal help, and all these questions we have been discussing since this meeting opened. This resolution which was read yesterday I will read by request again.

[Reads resolution.]

"We are convinced that the advancement of the Indian race in civilization is impeded rather than helped by a continuance of the reservation and agency system; and that their progress will be aided by its abandonment, as soon as practicable, with due consideration of all rights in the land acquired by the Indians. For this outgrown system would be substituted the rights and responsibilities of citizenship with individual ownership of homestead farms, or grazing ranges, and the protection of the equal laws made for all citizens as administered by the courts of the country.

"This change of the relations between the Government and the Indians is especially urgent in the case of tribes already surrounded or closely approached by a population of white citizens. Under these conditions the segregation of the Indians on reservations and their confinement thereon, under the arbitrary control of an agent and his subordinates, and subject to the existing laws regarding intercourse and trade with the whites, operate to keep them ignorant, barbarous, poor, dependent, and deprived of those inducements to industry and prudence which are potent forces in developing the saving aspirations and energies of every race of mankind.

"The duties of citizenship are of such a nature that they can only be learned by example and practice, and we believe that quicker and surer progress will be secured in industry, education, and morality by giving citizenship first than by making citizenship conditional upon the attainment of any standard of education and conduct: Therefore,

"Resolved, That we urge upon Congress the necessity of ceasing to treat the Indians as incapable of bearing responsibilities, and the advantage of compelling them to undertake the same responsibilities that we impose upon all other human beings competent to distinguish right and wrong, whether they were born here or brought here, whether rich or poor, whether they know our language or do not know it, whether they are Christians or pagans or infidels."

The substance of that is that we shall cease to treat Indians as a foreign people incapable of becoming a part of this nation, but shall recognize them as entitled—as General Armstrong so forcibly puts it—to the rights of humanity, and bring them under the power and within the scope of the Declaration of Independence and the Constitution of the United States, giving them the same encouragements, the same hopes, and the same prospects which we have ourselves. The arguments used against this are arguments which have been exploded time and again. There was a time when a large portion of the people of America said we ought not to admit foreigners to the rights of citizenship, but that theory has been exploded. We believe the safer way to make the foreign element non-injurious to this country is to give these men the same interests in the country which we have, and to labor with them and they with us for a common purpose. It was argued that it would be unsafe, that it might wreck the Republic to give to the ignorant freedman, just emancipated from slavery, the rights of citizenship. But I doubt if there is a large number of people in this broad land to-day who do not recognize that the negroes, if they had been kept under guardianship and not given the inspirations which citizenship gives, would have been in a far worse condition to-day than they are. Seven or eight years ago, sir, when the wrong done to the Ponca Indians became known to the country, a number of gentlemen in Boston undertook to right their cause as far as possible. We did not hesitate to attack the Administration, which most of us supported for that purpose. We were willing to concede them good intentions, but we wanted better acts. Why, we all know the proverb concerning good intentions, and I have heard of good intentions in this conference till I am sick of it. Good intentions are abortive unless carried into effect. The thing to-day that we want is not to consider men's intentions but what they are doing.

It was asked here last night and repeated to-day, "what are we going to do to get these bills through Congress?" A gentleman with a large experience said we must nag the Congressmen, but I can tell you something better than that—put the ballot into the hands of the Indian and he will have friends; there will be no contention any longer. Take, for example, a Congressman from the West who has a thousand Indians in his district—is he going to legislate to cheat them? No, there will be an end to this thing; there will be no further need of money to employ lawyers in California; the lawyers will rush to the support of the rights of men who hold votes in their hands. Now, Mr. Chairman and ladies and gentlemen, I thank you for listening to me. This thing seems to me so clear, so fundamental, so necessary, something that we cannot afford to omit, something without which all else we may do is bound to be a failure—all this seems so clear that I don't think I need press upon this assembly any further the necessity of adopting an expression of this sort in favor of Indian citizenship. I have more than once spoken of Senator Dawes's severalty bill as the act of emancipation for the Indian. I believe when it is passed it will enroll his name with that of Lincoln as an emancipator of those in bonds.

Mr. H. O. HOUGHTON, of Boston. It is, perhaps, unnecessary for me to say anything in support of this resolution, for the unanimity with which it has been received here is

perhaps argument enough. The only objection I heard in the committee was that it was rather an argument than a resolution. But admitting that we are agreed upon the necessity of citizenship, as has been evident from the opening address of the chairman of the business committee, the next question is a practical one: How are we going to attain it? Now I think we shall all admit that this great American Republic wants to do the best thing for our country and the best thing for the Indians. The ears of the people are alert for any suggestion that is going to bring about any reform; but the American people have a great many things to interest them, and in order to gain our point we must be direct and definite, and put only one proposition before them at one time, and they will rally to it.

Now the great proposition of the Indian question is citizenship, and the great question is, how shall we attain it? There have been some conspicuous examples of the way in which some great reforms have been brought about. One of the great reformers was Jonah, and the whale had to have a very disagreeable experience with him before he could get his courage up to do as he was bidden, but he finally got his courage up and saved Nineveh. We know also that Luther had a rallying cry that the just shall live by faith, and that the sale of indulgences must cease. He dwelt on that cry and the world moved forward. Voltaire lived when a great political hierarchy existed, and like a great many he confounded religion and this hierarchy. He broke it, and Voltaire was a great reformer. The small piping voice of Garrison has scarcely died out of our ears and yet we have seen a race enfranchised by his constant iteration of immediate emancipation. Now, sir, the next great question is immediate citizenship. Let us dwell on that. We are interested in and bid God speed to all matters of education, of location, of schools, of land and money for dwellings, and everything of that kind which follows in the wake of this great question of giving freedom to the Indian. When we can teach the Indian that the best thing for him is to learn to take care of himself we shall have gained an important point. We make no progress while carrying them in cradles. When we send them out to fight their own way then they will become strong men. If this administration shall stand in our way we will tell it as Jonah told Nineveh, this administration shall be destroyed; and we will go on and destroy it.

Mr. AUSTIN ABBOTT. An Indian who voluntarily separates himself from the tribal relation and enters upon the community of citizens at large and becomes taxed, is a citizen. At any rate he can't become a citizen in any other way. Now, by the bill of Senator Dawes laid before us last night an Indian who accepts separate allotment will become a citizen by that fact. Also an Indian who separates himself from the tribe and subjects himself to the common laws of the United States becomes a citizen. There is another class, and that is the graduates of these schools. As I understand it they leave the reservation by permission, and they are returned to the reservation. The question is whether a scholar taken from the reservation and educated has a legal right to decline to return to the reservation? If he has, he has a legal right to become a member of the community. Having that, if he goes so far as to be taxed, he becomes a citizen. That is the only door of citizenship open now. The bill before us doesn't relate specifically to these students. The question is whether the pupil from any of these schools is under obligation to return to the reservation. I refer to the pupil who desires to merge himself as a citizen of the United States.

Mr. FRISSELL. I want to say that it seems very necessary that all the force we have be centered on the reservations. Look at the Sioux reservation and those railroads waiting outside. In a few years they will be across it, and those people have got to be prepared for it. It seems as if everything should be centered upon this. It is very well for Judge Campbell and others to help those people in Pennsylvania, but it seems important to concentrate our forces in this other direction.

Dr. MCGILL. I don't think any words of greater importance have been said here since the opening of this meeting than the brief words of Mr. Houghton and of Mr. Allen from Boston. The reference to William Lloyd Garrison and the success of his appeals ought to have great weight here. Garrison kept reiterating one thing—immediate and unconditional emancipation; with us it should be immediate citizenship, and it is not so much for this association to consider how that is to be done as to establish the principle that it ought to be done. The legislators of this country will find out how it is to be done. Horace Greeley said, "the way to resume is to resume," and the way to give immediate citizenship to the Indian is to give immediate citizenship to the Indian, and if we can give immediate citizenship to the vast numbers of negroes, numbering more than twenty-five to one of the Indians, I am sure it is safe to give immediate citizenship to the Indians. We need to prepare them; but the main thing is they ought to have citizenship, and immediately; and as Mr. Allen has so well said, it will not be necessary to raise money to employ lawyers, because the lawyers will rush to defend those who hold the ballot.

Professor MORGAN. I wish to speak to a very practical question. The resolution on education recommends the enlargement of the appropriation for normal schools. I understood Mr. Dawes to say that the appropriation could have been made much larger if the members had felt that it could be used wisely. It is to that point that I wish to speak, and of one institution, and that is Carlisle. Twice the amount of money given to Carlisle last year could be given to it this year profitably. I went to Carlisle and spent a good deal of time studying the question, and I considered it with reference to this point. First, the school at Carlisle ought to have a better building, and in connection with that there ought to be a large amount of apparatus such as students could use in preparing themselves in the ordinary work of the school-room. I believe Captain Pratt could handle 1,000 students as well as 500. He has to-day something over 600. We know that men like Grant, who first trembled in handling a regiment, afterwards handled them readily. All Captain Pratt needs is the money and the opportunity to do twice what he is now doing. The third point is that the course of study at Carlisle is not enough. Five years are not enough. Those students can understand hardly a word of English when they go there. We send our children at five to the kindergarten, then to the grammar school, then abroad. We don't consider twenty years any too much. Those Indian students labor under great disadvantages. I was impressed with the fact that the last year was the one that told the most. If the course could be lengthened to six or seven years it would tell still more. The enlarging of the building, the doubling of the property, and the lengthening of the time would double the advantages to the students, and the money put upon it would be a wise investment.

The CHAIRMAN. Miss Alice Robertson, of the Indian Territory, is called for. Miss Robertson was born in the Indian Territory, and her father was one of the truest of missionaries among the Indians all his life. Miss Robertson comes here for the first time.

Miss ROBERTSON. My home is in the Indian Territory, where my mother used to tell me of the cruelties practiced upon the Indians; but now we have to deal with the living present and what we are doing to-day. I don't think anything has stirred me as Senator Dawes's speech last night, and it was because it was so thoroughly real and practical. For the first time I heard a plan for Indian lands in severity to which I could find no objection, in which every objection seemed to be anticipated and provided for, in which the Indians are not to be put on the lands unprovided for. I am proud to tell you that my father's life was given to them. My sister and I are in the work, and I pity all of you who have not the glory—I mean the happiness of really living among them and seeing them grow up. You know what a pleasure it is to see a rose grow from the tiny green bud; then imagine a little child growing from the bud up to full manhood. Let me tell you for the benefit of those who say the work at Carlisle and Hampton is lost, and that the Indian goes back to the blanket, that not one particle of the work is lost. I could tell of cases to prove this. I remember one in particular in which an Indian woman was so different from all the others, but it finally came out that she had been in a family that had felt the benefits of education. She had been with them only nine months, but that told on the whole community. Our school work is carried on on the cottage plan. It was the idea of our modest president. At first I thought it was out of the question to carry it on in that way. I had been brought up on the old clock-work system, and when this plan was brought up it seemed impossible. But when a woman wills, she will; and cottages were established. In the last year we have had sixteen cottages, and we are so packed in there that we have given the school the rather objectionable name of the "sardinery." Most of these children are from the most aristocratic families, who pay all their expenses.

The little orphans are cared for by friends in the East. One of these orphans came from a family whose father never got into citizen's dress. I never saw her till she came to me covered with nothing but rags. When I put her into a bath the dirt fairly scaled off. She was so wild she could not walk up and down stairs, and so filthy in her habits that it was days before we could put her into a decent room. Little Eliza staid with us through the year, and her improvement was most rapid. I could not bear to have her go home, where they told me she would not have enough to eat. They had not the liberty of knowledge, you know. Knowledge is power. Well, the child went home at the end of the school year, and I trembled. Children began to come back in August; they were so afraid they might be left out. This child came one day in a dress a little rudely made. I asked her who made it, and she said she had made it herself. She picked berries and earned her own clothes. This was a great thing, because I had feared the influence of the home upon her. But the home felt the influence of the girl. I have known a great many missionary families brought up among the Indians, and I have yet to know one in which at least one member has not intermarried with the Indians. I have one sister whose husband is an Indian and an aunt whose husband is an Indian. This shows that there is nothing inferior in the In-

dian. I don't know any such general rule of marrying among the negroes. The Indian takes on all the refinements of intelligence. They are just like us, only a little prouder, They are a little more susceptible and capable of refinement. This garment I have here was first made wide, with a red border; it is for a man's coat. [Puts it on to show it.] I show it to you to let you see what the Indians can be taught to do. Not many years ago they did an immense business in trinkets and hair-oil, but now they have learned to engage in other things—to do a more stable business. This woven belt, so handsomely made, is for a man. The Indian woman has this beautiful trait in her character—she heaps all the adornments on her husband. Here is a basket they make for sifting meal. It is the kind spoken of in the Bible.

I would like to say a word on Indian marriages. Some of my girls are very pretty, and some of them have a good many cows in their own right; they raise them themselves. I asked some young white men to dinner and tea one day, and asked the girls to play on the piano for them. It was really very fine, I thought; but I had three weddings in the house inside of six months. And that brings up the subject of educating these girls for teachers. My oldest daughter—for I call them such—is engaged to a young white man. She is spoilt for a teacher. So we just have to come to this: we can't educate them for teachers—we have to educate them for wives and mothers. We teach them how to make pleasant homes, and the boys how to support their wives. It seemed to me last night when Senator Dawes made the whole plan so beautifully clear that I could see the way out of all the difficulties at last. But first there is much to be done on the reservations; we must help them. I cannot tell you all the trials and perplexities we have to contend with. These are so great that sometimes when I have seen Indians on the street coming towards me I have turned and gone another way so as to avoid them. I could not take any more than twenty scholars. I am Presbyterian, and I can't come here to beg. It helps these schools where we all work in the same direction. The work is all noble and good. Let us all work together, not with sentiment only, but for the rights of the Indians.

Mr. WELSH: Mr. Chairman, I want but two minutes, but I feel compelled to take them after listening to the words of the last speaker. It is absolutely impossible to emphasize the object of Senator Dawes's bill more powerfully than has been done by Miss Robertson in her account of her work and her manner of directing Christian sympathy, intelligence, and morality upon this great Indian school question. Now, sir, it has been demonstrated very clearly by such men as General Armstrong and others that the greater part of the work must be done upon the reservation. If this is so, and I believe it is so, the one point I make is this: the work must be done, not by official mechanism, but by Christian spirit and Christian knowledge.

Now, sir, you can imagine the influence of such a lady in carrying the practical ideas of Christian knowledge to these Indian children. Why, the whole atmosphere in which she spoke reveals that. Now look at the other side of the question. How are these children being taught by the men who go out in some official capacity, and over whom we have no control, and who go simply for what they can make out of it? I hold in my hand an order which I have received. I shall not mention any names, but read it that you may understand my remarks. It is an order by an agent who has a large school upon a reservation. He says: "You will see that the boys recite the Scripture lesson I gave them. If they refuse, you will order blank to whip them, and go over and see it done." I have information of the cruelties there practiced. The agent informs this man that he will leave that agency at his peril. And that is the kind of teaching the children are too apt to get. Therefore this is a big question, not a mere item. This is only one illustration. We need the whole Christian thought of the country directed to the solution of this question. We need light and air on this whole school question. Were it not for other facts in my mind, I would not refer to this one.

THIRD DAY—CLOSING SESSION.

Mr. Garrett, from the business committee, reported the following resolution; which was adopted:

"Resolved, That the great aid given in this conference to all friends of Indians in their many lines of work ought to be efficiently continued throughout the year, and that therefore a standing committee representing this body be by it chosen to serve during the year, as emergencies arise, and to request, through the associated press and by correspondence, needed concerted action and earnest practical co-operation on the part of all friends of Indians."

The evening was chiefly devoted to reports of the work of the Woman's National Indian Association and of other organizations.

Mrs. Quinton, general secretary of the National Association, spoke of its work for the past year. Twenty-three new branches had been organized, making more than seventy scattered over twenty-eight States. From the central office thousands of letters had been sent, with nearly two thousand parcels of literature. The auxiliary societies have held hundreds of meetings, and have influenced public sentiment through the press, and by petitions, letters, and telegrams to members of Congress. She also spoke of the valuable work of the "home building" department and of the missionary department.

Mrs. Kinney, chairman of the committee on "Indian home-building" for the Woman's Indian National Association, being asked to give an account of the rise and progress of this branch of the work, said:

"The beneficiaries of the home-building fund have been selected with great care, always in accordance with the advice of persons having full knowledge of the character and motives of the Indians in question, and every precaution known to the committee has been taken to secure the association against the misuse of money loaned Indians for the specific purpose of building homes or of making more comfortable homes already built and occupied.

"In January, 1885, Philip Stabler, an Omaha Indian, signified his desire to borrow of the association a sufficient sum of money to enable him to build a comfortable home for himself and family. The Connecticut Indian Association, through its committees, made the proper inquiries in regard to Philip's character as a man and his standing among his own people. Ample and satisfactory testimony was obtained in regard to these points. General Armstrong, of Hampton Institute, where Philip and his wife had been students, spoke in very high terms of them; so, too, did the missionaries on the Omaha Reservation; in fact, by all who knew them, they seemed to be regarded as thoroughly honest, trustworthy, and industrious persons.

"Upon these representations the Connecticut association voted to furnish Philip the necessary amount with which to build his home, and a committee was appointed to proceed with the business. The first step was to send Philip the plan of a house, which, on paper and to our eyes, seemed sufficiently modest and suitable for his purpose. He was instructed to take this plan to the different lumber dealers in the town nearest the reservation and get from them estimates of the cost of such a house. This he did, and different firms sent us itemized accounts of the estimated expense. We found that the cost of the house would be between \$500 and \$600, which was more money than we wished to loan for that purpose, and very much more than Philip wished to borrow.

"Through a friend he explained that he was a young man with a family to support and his own way to make, and that he would be glad if the ladies would allow him to build a cheaper house. There was no clashing on that point, and we were particularly well pleased with this evidence of good sense on the part of our protégé.

"He was at once notified that the ladies were perfectly willing that the cost of his house should not exceed \$400, and if he could build it for \$300 so much the better.

"Whereupon he gave up the brick cellar and made some other alterations in the original plan, until he found that the entire cost of the house, with a well included, could be met by \$400.

"Following instructions, he next purchased his lumber, and the itemized bill, with his own signature and that of a friend, certifying to its accuracy, was sent us by the lumber dealer. Philip next engaged a carpenter man, as he called him, and together they proceeded to build 'the Connecticut cottage.' As the house approached completion a small sum was placed on deposit in the Bancroft bank, subject to the order of the Rev. John Copley, missionary at the Omaha Agency, to whom Phillip carried the remainder of the bills as they were sent in, receiving from him orders on the bank for the amounts needed, the receipted bills being at once sent to the committee. The entire cost of the house is as follows:

For building materials	\$246 29
For ten days' labor	30 00
For lime and sundries	32 50
For a well	29 00
For plastering	12 70
For paint and painting	12 00
For two days' extra labor	5 00
Total	367 49

"Philip has given the association his note for the full amount of the loan, payable in five years from date; also a mortgage of the house, which has been duly recorded on the town records of Bancroft, Nebr.

"The house has also been insured against the risks of fire, lightning, and cyclones, and Philip hopes soon to begin repaying the association the amount loaned him. Such

is the history of the first Indian home built under the auspices of the Woman's Indian Association, and the second is like unto it. Noah La Flesche, also an Omaha Indian, last spring made known his desire to borrow of the association the sum of \$500. This amount was contributed by the auxiliaries in Washington and Wilmington, Del., and the business was conducted exactly as in Philip's case, the committee receiving the proper receipts, the note for \$500, and the mortgage on the house for the full amount loaned him. Contributions have been received from other auxiliaries, with which one or more cottages will soon be built in Indian Territory.

"It must not be supposed that all applicants for assistance ask for four and five hundred dollar loans. The committee has on file a large number of requests for loans of \$15, \$20, \$25, and \$50 each, with which to buy boards for flooring, doors, windows, and small articles of hardware for homes that are being built by the Indians themselves. Other Indians wish to borrow money to pay for breaking their lands, and among the unusual requests for assistance may be mentioned that of a missionary in Indian Territory, who asks for a carpet-loom for the use of the middle-aged Indian women under his care, and that of an Indian who wishes us to open a bank or loan office where Indians can borrow money at legal rates of interest instead of being obliged, as is so often the case, to pay from 18 to 50 per cent. interest, no matter for how short a time the loan is made. The letters received from Indians clearly show the practical outcome of such efforts as have been already made in their behalf and unconsciously suggest the wisdom of increasing the strength and scope of a department whose hope and aim it is to reach and civilize Indians through the medium of home influences."

Mrs. W. W. Crannell, secretary of the Eastern New York Woman's Indian Association, on invitation, gave an account of the work of that society in Albany, and of its branches in Troy, Poughkeepsie, Schenectady, and Syracuse.

Rev. Dr. Strieby, secretary of the American Missionary Association, made an earnest plea for a general extension of missionary work among Indians, paying grateful tribute to the earlier and to present workers in the great field, and enlarging upon the importance of all educational and industrial work among Indians.

President Ladd, of Santa Fé, gave a touching narrative of the condition of some of the Southwestern tribes.

WILL THE INDIAN WORK?

The Hon. Edward L. Pierce, of Boston, agreed fully with the measures which had been strenuously urged during the conference, the breaking up of the reservations by allotting lands in severalty, the abandonment of the old system of treating with the Indians as tribes, the conferring of citizenship, and the education of Indian children.

He thought it, however, easy to overestimate the advantage of suffrage to the Indians, as a large proportion of them were as yet quite unprepared to exercise it intelligently; and it had not availed to secure them justice in Michigan, according to a report made from that State. It seemed to him that in all plans for the civilization of the Indian, as of any race, the greatest emphasis should be laid upon the necessity of his having a fixed individual home and acquiring regular habits of industry, these being conditions without which all religious and educational efforts will be ineffective. He desired definite information as to the willingness of the Indian to work.

This called out a most interesting series of statements of personal experiences from Mr. J. W. Allen, Professor Painter, Doctor Ellinwood, Mr. Smiley, Professor Morgan, Mrs. Hiles, Mr. Lyon, Mr. Barstow, furnishing convincing evidence that the Indian can be educated to work and to self-support. In further proof, Mr. Pierce was referred to the annual reports of the Indian Commissioner.

THE STATEMENT.

Dr. GATES. To me one of the most encouraging features of this conference, both here and at Washington, is the fact of the coming together of minds that several years ago differed widely on these matters. It seems to me this furnishes a solution of this thing. And this was noticeable last night in Senator Dawes's speech. What is more encouraging than Mr. Dawes's remarks on his own changes? When I first attended this conference and heard talk about breaking up these treaties, I questioned in my own mind whether I was among honest people. I felt that we were forgetting one or two of the commandments. But I afterwards felt that there is an honest way even of breaking up a treaty, and with this in mind I offer this paper.

"The discussions of the conference have led us to a clearer recognition of a few principles which we believe furnish the key to the solution of the Indian problem. The application and enforcement of these principles by the immediate passage of the Dawes land in severalty bill, the Sioux reservation bill, and the bill for extending law over all

Indians, would at once do more for the cause of the Indians than can be done in years without such legislation.

"It is our conviction that the duties of citizenship are of such a nature that they can only be learned by example and practice, and we believe that quicker and surer progress in industry, education, and morality will be secured by giving citizenship first, than by making citizenship depend upon the attainment of any standard of education and conduct; and we therefore urge upon Congress the necessity of ceasing to treat the Indians as incapable of bearing responsibilities and the advantage of compelling them to undertake the same responsibilities that we impose upon all other human beings competent to distinguish right and wrong.

"The uncivilized tribe enforces no law. The tribal relation dwarfs family life and weakens family ties. The reservation shuts off the Indians from civilization, and rations distributed unearned tend to pauperize them. Therefore we are convinced that the sooner family ties and family homesteads replace tribal relations and unsettled herding upon the reservation, the better. Give to every Indian family a *home*, where needful, with a protected title.

"The opening of large parts of our great reservations to actual white settlers by the sale, in the interest of the Indians and with their consent, of lands remaining after all Indians have received ample allotments of land in severalty, we believe can be accomplished by the proposed legislation now before Congress, with justice to the Indian and with advantage alike to him and to the whites.

"While these results will follow the proposed legislation, we believe that the great work of education, general, industrial, and moral and religious, should be pressed forward, both by the Government and the religious societies, with unflagging zeal, with larger expenditure of money and of teaching force, at schools in the East, and in the day-schools and the boarding-schools on the reservations, and with greater hope and confidence as we see such encouraging results as have been reported to us here.

"We believe that the agency system in some form must be temporarily continued; and since the efficiency of our Indian service depends almost entirely upon the personal fitness and the experience of the inspectors, agents, teachers, and subordinates who come into immediate and personal relations with the Indians, we have declared our conviction for these and for other reasons elsewhere stated that the principle of civil service reform should be at once applied to our Indian service.

"We thankfully express our conviction that each year sees a quickening of the public conscience in matters touching justice for the Indian, and a deepening public sentiment in favor of the full protection of his rights by law, and we invite all good citizens to join us in our efforts to protect, to civilize, and to Christianize the Indians."

President GILMAN. I have listened to every word, and I see nothing but what has been gone over and over again in this conference. It seems to me the paper is an admirable expression, very fitting and terse, of the views prevailing throughout this conference. I have been thinking here what report I should take away from this meeting, and I have summed it up thus: Go home and tell everybody to support the Dawes bill; tell everybody to help us. I most heartily move the adoption of this paper.

Senator DAWES. Allow me to express my gratification at the report just made. I think all must be gratified at the progress that report indicates. I should say let it be adopted as a whole. It contains my growth in the service, and I think it would strengthen the arm of those in Congress who are trying to do something in this matter.

The CHAIRMAN. Mr. Brooks, having been obliged to leave us, wished me to call attention to the fact that most of the emigration westward had been made up, not of foreigners, but of people from the Eastern and Middle States. I suppose his argument would be that is the civilization the Indian will come into when made a citizen. Another thought of Mr. Brooks's was this, that it would be a good thing if such a conference as this could be held in some great city of the West, that the people there might be educated to a better sentiment in regard to the Indians.

Mr. HAMILTON MARIE offered the following resolution:

"The Indian Conference, assembled for the fourth time under the roof of the Lake Mohonk Mountain House, desires to express anew its appreciation of the generous and beautiful service of Mr. and Mrs. A. K. Smiley to the cause of Indian rights in opening their hearts and doors to its friends, and in thus adding to the formal sessions of the conference the charm and stimulus of the most familiar intercourse. Nothing short of a princely hospitality could have invited us to an estate stretching from horizon to horizon, and at the same time made us at home in the heart of this royal domain."

Mr. SMILEY: Mr. Chairman and ladies and gentlemen, if I may respond, I would say that I thank you all very much. If you all feel as happy as I do in seeing so many intelligent men and women gathered here for no other purpose than the good of their fellow men in suffering, we are all a very happy crowd. For the seven years I have been connected with the Government service I have watched the growth of this thing, the

great interest in this cause which is extended daily, the women's associations which are spreading; in short, the cheering signs of progress all over the field. We have great reason for encouragement, and I thank you all for coming here, and I hope you will come again, and as long as there is any necessity for dealing with this Indian problem. We are going to fight it out on this line. I hope we shall have a larger conference each year till Senator Dawes's bill passes and every Indian becomes a self-supporting citizen of the United States.

The resolution was unanimously adopted, and after singing the following verse—

Let every kindred, every tribe,
On this terrestrial ball
To Him all majesty ascribe,
And crown Him Lord of all—

the conference adjourned.

LIST OF MEMBERS.

- Austin Abbott and wife, 16 East Sixty-fourth street, New York.
 Rev. Dr. Myron Adams, pastor Plymouth Congregational Church, Rochester, N. Y.
 Walter Allen and wife, of Indian Citizenship Association, Boston.
 Hon. A. C. Barstow and wife, Providence.
 Miss Mary L. Bonney, principal Ogontz Seminary, Ogontz, Pa.
 *Hon. Erastus Brooks and daughter, West New Brighton, Staten Island, N. Y.
 Mrs. E. Bullard, president Massachusetts Indian Association, Boston.
 John Burroughs and wife, West Park, Esopus, N. Y.
 Hon. James H. Campbell and wife, ex-United States minister to Stockholm, Philadelphia, Pa.
 Hon. John Charlton and wife, Nyack, N. Y.
 Rev Dr. T. S. Childs, Washington, D. C.
 Mrs. John Bellanger Coxe, The Lincoln Indian School, Philadelphia, Pa.
 Mrs. W. W. Crannell, secretary East New York Branch Women's National Indian Association, Albany, N. Y.
 Senator H. L. Dawes, wife, and daughter, Pittsfield, Mass.
 Joshua W. Davis and wife, Indian Citizenship Association, Boston.
 Mrs. Eugene DuBois, Staten Island, N. Y.
 Rev. Dr. F. F. Ellinwood and wife, 23 Center street, New York, N. Y.
 Rev. Dr. John M. Ferris and wife, the Christian Intelligencer, New York.
 General Clinton B. Fisk and wife, Seabright, N. J.
 Miss Cora M. Folsom, the Normal and Agricultural Institute, Hampton, Va.
 Rev. H. B. Frissell and wife, vice principal the Normal and Agricultural Institute, Hampton, Va.
 Philip C. Garrett, commissioner public charities, State of Pennsylvania, Philadelphia.
 Rev. Dr. Merrell E. Gates, president Rutgers College, New Brunswick, N. J.
 Dr. D. C. Gilman and wife, John Hopkins University, Baltimore, Md.
 Elaine Goodale, Redding, Conn.
 Dr. Henry Hartshorn, Germantown, Pa.
 Mrs. O. J. Hiles, post-office drawer 12, Milwaukee, Wis.
 H. O. Houghton and wife, of Indian Citizenship Association, Boston.
 Rev. Dr. George A. Howard and wife, Catskill, N. Y.
 Mrs. D. R. James, 282 Throop avenue, Brooklyn, N. Y.
 J. C. Kinney, Hartford, Conn.
 Mrs. J. C. Kinney, president Connecticut Indian Association, Hartford, Conn.
 Rev. Dr. Henry Kendall, Presbyterian Board of Missions, 23 Center street, N. Y.
 Dr. H. O. Ladd and wife, president university of New Mexico, Santa Fé, N. Mex.
 Miss Lewis, Philadelphia, Pa.
 Susan Longstreth, Philadelphia, Pa.
 Miss H. W. Ludlow, the Normal Agricultural Institute, Hampton, Va.
 Hon. Wm. H. Lyon and wife, 170 New York avenue, Brooklyn.
 Rev. Dr. H. W. Mabie and wife, the Christian Union, N. Y.
 Edward H. Magill and wife, President Swarthmore College, Swarthmore, Pa.
 General J. F. B. Marshall, Boston.
 Prof. Thomas J. Morgan and wife, principal State Normal School, Providence.
 Mrs. G. W. Owen, Ypsilanti, Mich.
 Prof. C. C. Painter and wife, Great Barrington, Mass.

Mrs. Mary F. Park, 175 West Fifty-eighth street, New York.

Hon. Edward L. Pierce and wife, Milton, Mass.

Moses Pierce and wife, Norwich, Conn.

Hon. O. B. Potter and wife, *not here*, 26 Lafayette Place, New York.

Capt. R. H. Pratt, *not here*, Carlisle, Pa.

Mrs. A. S. Quinton, secretary missionary work, Woman's National Indian Association, Philadelphia, Pa.

Miss Alice M. Robertson, Muskogee, Ind. T.

Elliott F. Shepard and wife, 501 Fifth avenue, New York City.

Rev. Dr. M. E. Strieby, corresponding secretary American Missionary Association, New York City.

Augustus Taber and wife, 714 Water street, New York City.

Rev. Dr. James M. Taylor and wife, president Vassar College, Poughkeepsie.

Rev. J. G. Van Slyke, pastor First Dutch Church, Kingston, N. Y.

Hon. W. H. Waldby, member Board Indian Commissioners, Adrian, Mich.

Herbert Welsh, secretary Indian Rights Association, Philadelphia.

Mrs. H. A. Whitman, of Connecticut Indian Association, Hartford, Conn.

General E. Whittlesey and wife, secretary Board of Indian Commissioners, Washington,

D. C.

Oliver Williams and wife, Catasaugua, Pa.

Frank Wood and wife, Boston.

E.

JOURNAL OF THE SIXTEENTH ANNUAL CONFERENCE WITH REPRESENTATIVES OF MISSIONARY BOARDS AND INDIAN RIGHTS ASSOCIATIONS.

The annual meeting of the Board of Indian Commissioners and conference with missionary boards was held in the parlor of the Riggs House on Thursday, January 6, 1887. There were present Gen. Clinton B. Fisk, chairman, and Gen. E. Whittlesey, secretary of the Board; Messrs. Albert K. Smiley, Merrill E. Gates, William McMichael, John Charlton, William H. Waldby, and William H. Morgan, members of the Board; Rev. William S. Langford, D. D., secretary of the Protestant-Episcopal Missionary Society; Miss Sybil Carter, special agent Episcopal Church; Levi K. Brown, Goshen, Pa., secretary of Friends' Society; Aaron M. Powell, Phebe C. Wright, and Mrs. Sarah T. Miller, of the Philanthropic Union of Friends' Society; Mrs. A. S. Quinton, vice-president of the Woman's National Indian Association; J. F. B. Marshall, American Unitarian Association; Rev. H. Kendall, D. D., secretary Presbyterian Home Mission Board; Rev. M. E. Strieby, D. D., secretary American Missionary Association; Rev. I. G. John, secretary Southern Methodist Board or Missions; Miss Kate Foote, president of the Washington, Woman's Indian Association; Dr. James E. Rhoads, C. C. Painter, and Phillip C. Garrett, of the Indian Rights Association; Edward H. Magill president of Swarthmore College, Pennsylvania; Justice Strong, Hon. H. L. Dawes and Miss Dawes, Rev. N. A. Bartlett, D. D., Rev. B. Sunderland, D. D., Dr. T. A. Bland, Rev. J. G. Butler, D. D., Rev. Alex. Kent, Rev. Joseph T. Kelley, Rev. J. Owen Dorsey, Rev. Edward G. Andrews, D. D., Rev. and Mrs. T. S. Childs and daughters, Mrs. J. G. Craighead, Miss Alice C. Fletcher, Hon. and Mrs. Darwin R. James, Mrs. C. H. Dall, Col. Samuel F. Tappan, S. M. Brosius, Mrs. E. P. Smiley, Mrs. E. Whittlesey, Miss Whittlesey, Miss M. C. Cook, Mrs. M. Tulloch, George W. Manypenny, Henry E. Pellew, and Mrs. Mary T. Jackson, of Washington, D. C.; Mr. and Mrs. James H. Lee and Miss Lee, of Buffalo, N. Y.; H. O. Houghton, Mr. and Mrs. Joshua W. Davis, of the Boston Indian Citizenship Association; G. W. Grayson, Pleasant Porter, C. J. Harris, H. T. Landrum, C. E. Nelson, Indian Territory; Frank S. Gauthier, Shawano, Wis.; Joshua H. Given (Kiowa), Lincoln University, Pennsylvania; Cyrus Blackburn, Baltimore, Md.; Mrs. E. John Ellis and Julia Chamberlain, New Orleans, La.; Miss A. Parsons, Hazleton, Pa.; and many others.

The meeting was called to order by the president of the Board, Hon. Clinton B. Fisk, when prayer was offered by Dr. M. E. Strieby.

The PRESIDENT. Ladies and gentlemen: It affords me great pleasure on behalf of the Board of Indian Commissioners to welcome so many of you to this annual convocation. As has been the custom ever since the establishment of the Indian Commission, at their annual meetings, they have invited representatives of our different religious bodies and all organizations who are working in behalf of the Indians to meet with them. The meetings held during the last seventeen years of our history have been of great interest, and especially to the Board of Indian Commissioners. We are very glad to see the circle at this meeting somewhat widened. For the first time in several years we have with us the representatives of the Episcopal Board of Missions, and, I think for the first time in our history, the secretary of the Board of the Methodist Episcopal Church South, the Rev. I. G. John, D. D., of Nashville, Tenn.

Dr. Langford, general secretary of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, and Miss Sybil Carter, special agent of the Episcopal Church, and who is associated with Dr. Langford, are also present.

Our different Indian organizations are well represented here, and we have present also a committee of the Friends.

We have never convened when we have had such cause for gratitude as just now, when we could set our work upon such ground of joy and satisfaction as at the present condition of progress in the Indian matters.

The passage of the Dawes bill through the House we hail with great pleasure. Although in order to become a law it has yet to be decided by a committee of conference, and subsequently by Congress itself, yet it is believed that its best features will be retained.

And we are promised the further special legislation this session that we have asked for touching the work of Indian nations in California.

This great progress in Indian matters we owe to the agitation which has arisen from various sources in regard to the question. The Christian churches of the land have done very much toward this progress. The Board of Indian Commissioners from its very origin has advocated these great measures. We owe much also to the Woman's National Indian Association, especially for their persistent letter writing to different members of Congress. I asked a member of Congress the other day how he came at last to vote for a certain measure we had advocated. He said that he had been influenced by letters that had been addressed to him by different ladies; that it seemed as if every good woman in his district had been writing him about it, and he could not longer resist their appeals. [Laughter.]

The National Indian Rights Association, with headquarters at Philadelphia, of course, has from the very beginning been right at the front, on the skirmish line, fighting for progress.

The Indian Defense Association of this city has also had our matters in mind. Taking all things together, therefore, we are making good progress. If you will study the progress which has been made in the direction in which we have been working for the last twenty years you cannot help being greatly rejoiced this morning. At this time nearly 220 schools are tossing their smoke in the air with the smoke of the wigwam. Our large schools, our great industrial schools are all making progress, and their reports show much to encourage us.

If we keep on pushing in the direction in which we are moving, standing shoulder to shoulder with the best efforts and the best thoughts of the Christian churches, and all these other organizations moving in one way, we shall very soon solve this Indian problem; be able to close the doors of this great national poor-house; make the Indian a self-supporting citizen; give him all he needs and take care of it for him. If we steadily pursue the course that we have adopted, in the not far distant future we shall have no occasion to convene in this way in behalf of the Indians, or if we convene it will be only to come together for the purpose of a general thanksgiving for what has been accomplished. [Applause.]

During the morning hour of the first day of our conference we have usually invited the representatives of the different religious bodies who have schools and missions in the Indian tribes to make reports to us of the progress along their lines of work, and unless objection be made, or some other suggestion offered, we will follow that plan this morning. Afterwards we will determine as to the best mode of proceeding and what other meetings it will be desirable to hold during the day. Probably the afternoon session will be devoted to reports from committees, while in the evening we will have a general public meeting, at which we shall hope to hear the best thought that can be uttered in regard to the progress of our labors.

Who will you have, ladies and gentlemen, as secretary of the meeting?

Gen. WHITTLESEY. I nominate Philip C. Garrett, of Philadelphia, as secretary.

Mr. Garrett was unanimously elected.

The PRESIDENT. I would be pleased to receive any suggestions from any of the members of the conference touching the order of exercises, for it is your conference, and not that of the Board of Indian Commissioners. Will you provide for any committees during this early hour of the session?

Prof. C. C. PAINTER. Mr. President, it is usual for us to have a business committee appointed about the first thing. I would suggest that that course be pursued on the present occasion.

The PRESIDENT. Consisting of how many members?

Mr. PAINTER. Three have usually constituted the committee. I suggest that they be appointed by the Chair.

The PRESIDENT. Unless there be objection, I will appoint such committee, and request Professor Painter, Dr. Bland, and President Gates to serve on the same.

If there be no other suggestions we will proceed at once to take up reports from our visiting friends. Last year our conference opened with a report from the representative of the Presbyterian Board of Foreign Missions, Dr. Ellinwood. Is he present?

Dr. H. KENDALL. He is not able to be present to-day. Dr. Mitchell, his associate, was expected to be here, but I do not see him.

The PRESIDENT. Will Dr. Kendall then please report for the Home Missions of the Presbyterians.

Mr. KENDALL. As in other years, so this year, I find it convenient to put our work, which is both church work and school work together, and leave the clerk of the meeting, or the Commission, to divide it up as may seem best.

I will say with regard to our work, that on the whole it has never been in so satisfactory a condition as now. We have had some troubles during the past year, but they seem

to be passing away; reports from every part of the field of our labor are favorable. The unfavorable features have been mainly with regard to New Mexico—Albuquerque, particularly. The Government has taken possession of their building which we occupied and which we partly constructed. A large school had been established at that point, and was in a flourishing condition, when, during the summer past, the Government, after due notice, and very proper notice, informed us that we must vacate. The question then arose as to what we should do.

I want to say one word in this connection, and I might as well say it now as at any other time, that all of this school work is in the hands of the women of our church; the women's executive committee and of the Board of Home Missions. Notwithstanding this notice to vacate, they resolved to continue the school at Albuquerque. In other words, they resolved to buy land, which they have done; to put up buildings, and go on with the school as we had patronage, friends, and pupils. I do not wish it to be understood that we have come in conflict with the Government at all; the Government goes on in its own way. We looked around, however, and concluded that the best place to have a school would be at Albuquerque, where we had a school before. We therefore established a school there, and are keeping the same superintendent and most of the teachers. The school is small at present, but it is increasing in numbers. We concluded that there was no better place, as far as we could see, for a school for the Indians of New Mexico than where we had it before, and we accordingly determined to establish this new one at the same place.

The Government at first proposed to take all the boys, and give us all the girls. Our people, however, did not think well of that, and then the Government yielded, and said we might have boys and girls both, and this plan was adopted, and we are starting ahead in that way.

We are about to start a new school on that line at Tucson. We have not really started the school as yet, but we have bought 40 acres of land close by Tucson as our agricultural plant. We have leased for ninety-nine years sufficient land for building purposes within the limits of the city, and with the opening of the spring which comes very early in that southern country—there being scarcely any winter at all—it is proposed to go on and put up buildings, and to start that school which will be wholly new.

I will remark here that we have one school among the Sioux Indians in Dakota. We have nine teachers there, and fifty-five boarding scholars, at an expense of \$9,934.81. It is a male and female school. We have among the Cherokees four schools; we have among the Creeks two schools; we have among the Choctaws two schools; we have about thirty-five churches within the same connection, and a thousand communicants. We have 190 pupils among the Cherokees, 104 among the Creeks, and 150 pupils among the Choctaws. Nearly all of these we are enlarging.

At the capital of the Cherokee country we are establishing a new school with an entirely new plant. So also among the Choctaws. Among the Creeks we have two schools, one presided over by the sister of Miss Alice Robertson, and the other by Miss Robertson herself, who ran down just a few days ago to spend Christmas with her girls. She is spending the winter in New York. While she was down spending Christmas with her girls, with the magical power which she seems to exercise she secured a check of \$1,500 which she had gotten from some gentleman while she was taking lunch with him. She proposes to have another cottage school. We have two or three cottages now, and she proposes to have another.

The PRESIDENT. That is what the Presbyterians call a free lunch, I presume. [Laughter.]

Mr. KENDALL. Yes, sir; a very substantial free lunch.

Among the Pueblos we have five schools; 16 teachers, and 335 pupils, at an expense of \$33,199.76. Among the Papagoes and Pimas we already have one school, which is a small one, about 30 pupils, at an expense of about \$1,500. We have among the Puyalups, Nisquallys, and Chahaliss of Washington Territory, quite remarkable church growth. We have church members there to the number of 312. The schools are really scarcely ours, except as our missionaries have to do with them. Our expenses are really for missionary work instead of school work, the schools being sustained by themselves and by the Government.

In Alaska, where matters were so stormy last year, and where five indictments were out against Sheldon Jackson, everything is moving along smoothly. I suppose, if you see fit, you can hear from Dr. Jackson himself, for he is present, although I have not had a chance to speak with him. He will tell you about his going out to the western islands with a Baptist association on board of a United States vessel. I do not know how many school buildings were taken along, but several school teachers. He came back by the way of Sitka, where these five indictments lay against him, with his colors flying. I do not know but what he had a feather in his cap. [Laughter.] He is here to-day to speak for himself if you will accord him the privilege.

Among the Tongas, at Sitka, the Hydahs and Hoonyahs and Chillcats at Stickines, everything is moving along smoothly, and never more so than at the present time.

Our work in the Indian Territory, I believe, was never more prosperous or promising than it is at present.

I do not know at how many of those places the ladies are proposing to enlarge their buildings and do more work, but it seems to be demanded on every side that they should.

We have then in all these 66 teachers. We have spent \$105,582, a part of which we have received from the United States Government, \$22,377.23; from the Creek Nation, \$5,893.88; from the Choctaws, \$2,159.21.

This is about a summary of our work among the Indians so far as the women of the Presbyterian church are concerned.

The PRESIDENT: You will observe it was the final perseverance of the Presbyterian church men and women, that did the work at Albuquerque, and at other points, as reported by Dr. Kendall.

Dr. Jackson could hardly help coming back with flying colors and leaving everything smooth in Alaska, as on this ship there were with him Miss Fletcher and Miss Kate Foote, whom we are glad to welcome to the conference this morning. If Dr. Jackson will favor us with a few remarks, we will be much obliged to him.

REMARKS OF DR. SHELDON JACKSON.

Mr. President, ladies, and gentlemen, I have always to take with me a map when I talk about Alaska. For, strange as it may seem, Alaska, in the United States, is more of an unknown region than any portion of Central Africa. As far as I know, it is the last section of habitable land on the globe that has not been traversed in every direction and explored by the white man. It is a very difficult thing to get people to understand that in a section comprising one-sixth of the United States we have no roads, no horses, no stages, no railroads, no steamers, or other means of regular communication with the outside world. It is true that a monthly mail steamer visits Sitka and a few points in Southeastern Alaska, but that is all. When tourists make the grand excursion to Alaska they sail only among the islands in one small corner of the country. The great main Alaska, with its smoking volcanoes, mammoth springs, highest mountains, largest glaciers, grandest rivers, wildest scenery, teeming animal life, and strangest natural phenomena, unvisited and unseen, stretches away 2,000 miles beyond them. And not only is Alaska proper cut off from the outside world, but, in a certain sense, it is cut off from itself, there being no public means of intercommunication between its widely separated sections.

When, therefore, the Government undertook the establishment of public schools in Alaska it was met at once with the difficulty of transportation.

This proved so serious that the Government was compelled to be content the first year with taking charge of the schools in Southeastern Alaska, which had been previously established by the Presbyterian Board of Home Missions.

The only exceptions were the schools at Unalaska and on the Kuskokwina River.

Very unexpectedly a teacher was able to reach the former on a steamer chartered for another purpose. To reach the latter, the Moravian church, who took the contract for carrying on the school, chartered a schooner at San Francisco, which conveyed the teacher and his party 4,479 miles to the mouth of the river. Everything was then transferred to row-boats which carried them to their destination, 150 miles up the river.

The same vessel that conveyed the teacher also carried the lumber and hardware for the necessary buildings, the family furniture, and supplies for twelve months.

They left San Francisco on the 3d of May, 1835, and it was the middle of the following August before all the building material reached its destination at Bethel.

This year, when the Bureau of Education would enlarge its school operations, it had to charter a schooner to convey teachers, building material, school furniture, supplies of groceries, &c., for a whole year. We left Puget Sound to go to the island of Atka, but the head winds and gales drove us first to Kadiack Island, 900 miles east of Sitka. From Kadiack we had to battle westward with head winds to get to Aleutian Islands. We were unable to reach the island of Atka, for which we originally started, because of the lateness of the season. We were one hundred and four days in making the trip as far westward as Aleutian Islands and then back by the way of Sitka and down through the inland passage to Puget Sound. I am very glad that I had such careful observers as Miss Fletcher and Miss Foote with me. They are now letting the public hear through the New York Observer and New York Independent.

Reaching the island of Kadiack we came to an entirely different population from that in Southeastern Alaska, it being of the creole Aleute type. They are a civilized people, living in frame or log houses, with many appliances of civilized life. You will find they are a very docile people; a people and many of them anxious for an English educa-

tion. They have a Greek church in every settlement. At one place we attended one of their festivals on one of the sacred days of the church. Upon inquiring as to what that feast commemorated they could not tell us, but finally the priest said it was in commemoration of the Virgin Mary, some two thousand years ago, appearing to the Greek army and leading them on to victory. Just think of it; a victory of two thousand years ago in Greece being celebrated year after year through the western portion of the United States.

They did not keep the 4th of July nor Washington's birthday. They know nothing about them, but they do celebrate the birthday of the Emperor of Russia, and pray for him every Sabbath in their churches. In one or two places where there are a number of white men, after the prayer for the Emperor, they also include a prayer for the President of the United States. Our interpreter at one or two places attempted to convey to the people the fact that we were a delegation from the Government of the United States, situated in Washington, to inquire after their educational needs, but he could not convey to them an impression of where or what Washington was. They had heard of San Francisco. That is about the only city they know anything about on this continent. After a great deal of roundabout work a man was found who had heard of Chicago.

The schools are meeting with some opposition from the Greek priesthood. They have the feeling that if the children learn English they will be weaned away from the Russian church; and so during the last year they have established some four new schools of the church. Their opposition will probably die out when they have had time to realize the benefits resulting from the public schools.

At the different centers where we established schools the adults petitioned that a night school might be established, in order to give them an opportunity of learning English.

One man, whose family resided at the southern end of the island, about 100 miles away from Kadiack village, seeing in a San Francisco paper last spring that the Government intended establishing a school at Kadiack, had sent his wife and two grown children there six months in advance of the teacher, in order that they might be in school at the very earliest opportunity. We took a census of this creole and Esquimaux population, residing from Kadiack westward to Atton, and found a total population of 2 164 adults and 1,649 children. As nearly as can be estimated there are in all Alaska from 10,000 to 12,000 children of school age. For the education of these children the Government last year appropriated \$15,000—a magnificent sum when we remember that this sum is expected to erect and furnish school-houses and pay teachers. You can readily see how far \$15,000 will go toward educating 12,000 school children, under the circumstances.

I notice that the sundry civil bill as already passed the House has not a single dollar provided for the continuance of the schools in Alaska. However, it is not too late to secure a Senate amendment providing for the schools. This was the course taken last year when the House failed to provide anything. At that time the Senate voted \$25,000, which in conference was placed at \$15,000. So I ask that as you meet your Congressional friends you will speak a word in behalf of education in Alaska.

In article 3 of the treaty with Russia made in 1867, through which that country was transferred to the United States, this population of Creoles and Aleutes were declared to be Russian subjects, and as such became citizens of the United States, and entitled to all the advantages, immunities, and whatever else pertained to an American citizen anywhere. The Russian Government, or the Russian Fur Company, through contracts with the Government, kept schools in that region, so that the adult population very largely can read and write; but of course the present generation that has grown up in the last twenty years have had no school facilities except in one or two places. Therefore it is not simply a question, whether it is expedient to give that people education, but it is a treaty obligation on the part of the United States; and yet there is so much ignorance, and so much indifference on the subject, that it is almost impossible to get Congress to make an adequate appropriation, and it is with very great difficulty we can get the pittance of \$15,000 a year to carry on that school work.

The PRESIDENT. How warm is it in the summer time, and how cold is it in the winter time?

Dr. JACKSON. In the islands and along the southern coast they have summers as cool as Northern Michigan and Northern Minnesota, and winters a little like those in Washington. In the central and northern portion of Alaska the winters are very cold and the summers very hot.

I hope sometime during the day, perhaps at your public meeting to-night, to hear from Miss Alice Fletcher concerning her trip to Alaska. [Applause].

The PRESIDENT. I will ask Professor Painter, Dr. Bland, and Dr. M. E. Gates to serve on the business committee provided for at the opening of the session.

Dr. Gates declining, Dr. Rhodes was substituted.

The PRESIDENT. If Dr. Strieby, of the American Missionary Association of Congregationalists of this country, will report for that body, we will be pleased to hear him.

REMARKS OF DR. M. E. STRIEBY.

The American Missionary Association now does the work for the Congregationalists of the United States, the American Board of Commissioners of Foreign Missions in 1882 and 1883 having transferred all of its Indian work to us. From that date onward we have gone forward regularly in the enlargement of our work and the expenditures of money. The full itemized report shows about \$19,000, \$33,000, \$41,000, and \$54,000 as the amounts expended annually, indicating continued prosperity.

In regard to the work, on the whole, I can say with Dr. Kendall, that we have never had a year in which the work has been more successful, in which more good has seemed to be accomplished. The thing we have to complain of, if there is any occasion for complaint at all, is the uncertainty of securing the co-operation of the Government, as our expectation perhaps had led us to think we might have. Our work lies mainly in Dakota and a little south of Dakota. Our farthest north mission is at Fort Berthold, and north of Bismark; and there is the evil of these uncertainties. The Charleston earthquakes are coming all the while. Ten years ago the mission was started there in a small way among the relics of tribes that had huddled around Fort Berthold for protection.

We had a school and a church there, and then by and by came a dispersion of those people out on the lands they occupied, and which was a very good thing; but it broke up the possibility of day schools that were held there, and required us to put up a new building. We got the Government building and endeavored to have a boarding-school, an industrial school, the Government giving us the support of twelve pupils. But then came the effort to start Fort Stevens into a good school, at the suggestion of our missionary teacher, and that school was made so much of that we received notice they could not continue Government help at Fort Berthold, but on a full report the support of twelve pupils was again restored. I have no complaint to make of the Government about that, but recently the land commissioners have been at Fort Berthold, and they have decided to divide the reservation and to divide the appropriation. The result of that will be that the Indians will be all thrown up on the river and our buildings will probably be left standing idle. If we follow them up, there will be no adequate population around us to keep up our schools from, with Fort Stevens on the one side and the Indians on the reservation and the station here above, so that we are likely to have, as the result of these changes, our buildings left there and nothing to do with them. Come from that point down the Missouri River, and taking all of Dakota, we have there a very stable work. It was founded years ago by that admirable missionary, Dr. Stephen R. Riggs, and his work was assisted by his two sons, Thomas and Alfred, and has been carried on since by them.

The foundations have been laid there for a Christian civilization among those Indians. They are, to some extent, on their lands. They are having their homes, and as I rode among those people I could hardly tell the difference between the white man's farm and the Indian's farm; but there is in the middle part of Dakota, off from the Oahe station, which is near old Fort Sully, room for abundant missionary work, and it ought to be begun in there from our central station, where we have a good school, where we have a good mission, where we have recently built a building costing \$6,000, with the expectation that we should have enlarged appropriation for more boarding scholars. But from that point out west on the Missouri River, we have established sixteen different missions; on the Grande River two; on the Cheyenne River, and so on down to the White River, and down even to the Ponca reservation, a little below the border of Dakota, where a little remnant of the Ponca Indians have a school. The buildings were built by the Government, but the missionary and teacher are supported in part by us.

So that this work is among the promising things. It is opening out among the wild and untutored Indians, and these little outstanding stations are manned by the native Indians, trained in those schools where the Riggs had done such good work, and the Williams, supported by our Presbyterian brethren. Then our main station is at Santee, just a little over the southern border of Dakota, in Nebraska. There is the central school, under the charge of Alfred Riggs. We have 210 pupils there. Twenty of them are studying theology to prepare themselves for ministers, and others are trained in education and in all the industrial arts. So that from that center we are sending out ministers and teachers, and farmers, blacksmiths, and carpenters; men prepared for the actual duties of life, not to benefit individually themselves, but to benefit their whole tribe.

Then our next station that I will mention is on the Pacific coast, in Washington Territory, and there again we are fortunate in having in charge a son of the old missionary, the Rev. Dr. Eells. He is keeping up his father's work, and doing nobly. There is a church there with schools in both places; and to show you the character of that little church I will state that (I believe there are 65 members) their contributions to the support of their pastor and to benevolent objects are quite large, for they are wide in their extent of sympathy, and if the like had been followed by the Congregational churches

of the United States, or the home missionary societies, the Baptists and all the rest of our organizations, they would have no debt at all.

Then there is another illustration of the character of that church. I believe there are in one of those churches 69 members, and the average attendance at the prayer-meetings is 83 members. I would like to know what Methodist church, Mr. President, there is that does better than that.

The PRESIDENT. I will make a note of it, and send you word. [Laughter.]

Dr. STRIEBY. I will wait. Then our next work is in connection with the Santa Fé University, New Mexico. Our arrangement made with Mr. Ladd is a very definite and clear one. Mr. Ladd has the responsibility of obtaining the buildings and supplying all the funds, and I have reason to believe from various reports, and from a great many investigations, that Mr. Ladd is doing most excellent work there, and is going forward with the buildings and with the expenses that will make a good school. The same arrangement has been talked about, the government taking the boys and our school the girls. Whether that be permanent or not I do not know.

The PRESIDENT. Is any one present representing the Society of Friends? I see Mr. Blackburn, of Baltimore, here. We would be pleased to hear from him if he has any report to submit.

REMARKS OF CYRUS BLACKBURN, ESQ., OF BALTIMORE, MD.

Mr. President and ladies and gentlemen. The Society of Friends has probably been engaged in this work as long as any one else. Although constituting in themselves but a very small body of people, they have for many years been very active in trying to promote the welfare of the Indians. Just at the present time, however, we are doing very little. When the peace policy was first inaugurated, we were pretty largely engaged among the Indians in Nebraska in endeavoring to civilize and enlighten them; but, as you are aware, that particular feature of the peace policy has been pretty much superseeded. We have no resident missionaries nor schools among them at the present time. We still have a care over some Indians in Nebraska, however, and in order to keep up our representation in this body we have dotted down a few lines as to what the Society of Friends has been doing during the past year.

FROM THE SOCIETY OF FRIENDS.

During the past year we have continued to exercise a care over the Indians at the combined Santee, Flandreau, and Ponca Agency in Nebraska and Dakota.

Charles Hill, who is now agent at this agency, has had many years of experience amongst those Indians, and has proved himself to be ably adapted to the work of leading the Indians up to civilization and enlightenment.

And then, too, his efforts are very cordially seconded by all the missionaries who have charge of churches and schools at the agency; and in addition to this the Santees are all being settled upon their homesteads and receiving patents for the same with a restrictive clause which renders their lands inalienable for twenty-five years; hence we feel that these Indians are being civilized and enlightened about as fast as the nature of the case will admit of.

Two members of our society were delegated by us to visit the agency last summer, and the reports that they brought back we think fully justify the above remarks.

We have endeavored to keep a close watch upon all legislation pertaining to Indian affairs, and we think that in some instances we have thrown our influence where it done some good.

Inasmuch as we have no school for Indians under our care, nor any resident missionaries amongst them, our expenditures in money for the cause during the past year has been light, probably about \$500, including clothing, fruit-trees, &c., sent to various tribes.

A great deal of work has been done by various branches of our society; by various yearly meetings in New York and Philadelphia, in addition to what is spoken of here. I would state that we have here with us our friend, N. H. Powell, of New York, who, if agreeable to the meeting, will make a supplementary statement.

The PRESIDENT. We will be very much pleased to hear Mr. Powell.

REMARKS OF N. H. POWELL, ESQ.

Mr. President and ladies and gentlemen. At the New York yearly meeting the Society of Friends has, through its Indian committee, during the past year, sent quite a large number of fruit-trees out among the Indians in Nebraska; it has had communication with those Indians, and received from them most hearty assurances of their appreciation

of that kind of co-operation. It has also sent a considerable quantity of dry goods; in some instances clothing made up. The amount, however, in the aggregate, has not been very large, as has been stated by my friend Mr. Blackburn. During the summer, just before the adjournment of the last session of Congress, the Society of Friends addressed officially a memorial to both the Senate and House of Representatives in behalf of the measures which are still pending in Congress, to be, as stated by yourself, adjusted by a committee of conference. It not only addressed this memorial in a regular formal manner to the Senate and the House of Representatives, but sent in a separate envelope to each member and each Senator as a personal communication, expressing the wish of the committee of the Society of Friends at large that the recipient would give personal interest to the subject. The society's missionary work has been limited on the frontier, but I am not at all certain that the field for missionary labor may not be quite as important here at the Capital as on the frontier—at least as far as a part of the labor in behalf of the Indian tribes is concerned.

I have felt for a long while as the result, first of my personal study among the Indians, on their reservations, and also as a student of this question from various points of view, that the solution of the problem must come finally by the awakening of an enlightened and conscientious feeling on the part of the people at large. I think the explanation given with reference to the vote of one member of Congress, that he had received letters from almost every good woman in his district, furnishes the key-note to the situation. I think the various Indian organizations represented by the Society of Friends and others will find jointly with the labors expended among Indians themselves for their education and for their material comfort and progress as large and useful a field in the general missionary work among the white people of the East, in the explanation of the nature of the Indian problem, and what is required for its successful solution. There was held in Philadelphia not long ago a philanthropic union representing five of the different yearly meetings of the Society of Friends of Baltimore, Philadelphia, Indiana, Ohio, and New York. At the general meeting a largely representative body, the largest yet held by this society or that branch of this society, a special memorial was adopted with reference to the Dawes bill and other pending measures. That memorial was presented in the House of Representatives by Hon. Mr. Dingley and referred to the Committee on Indian Affairs, and from a letter which I recently received from him, I have no doubt at all the memorial was presented at an opportune moment.

This, in brief, is perhaps the substance of the supplementary summary which I thought I might properly give.

If you will allow a single further remark, Mr. President, I would like to say that I share personally this morning very largely your feeling with reference to the growth of interest among all the different classes of good people on this subject. I see in this large company represented here this morning evidences of the growth of the movement in the right direction, and I believe that if there is continued faith and earnestness, God will yet bless this work and that we shall see Indian civilization in reality on this continent. [Applause.]

The PRESIDENT. The meeting will be pleased to hear from Dr. James E. Rhodes, if he will favor us.

REMARKS OF DR. JAMES E. RHODES, OF PHILADELPHIA.

Mr. president and ladies and gentlemen: The society which I represent is no longer responsible for any Government reservation schools, except 1 day school. At one time we had quite a large number under our notice, with more than 2,000 scholars in them. Those have now all been closed, owing to the action of the Government in relation to religious bodies. We have, however, 3 boarding-schools and 4 day-schools, conducted immediately by us. Two of the boarding-schools and 1 day-school receive Government aid. The remaining boarding-school and 3 day-schools, are sustained by our funds, with slight aid from Indian parents or Indian funds. The money, however, is almost exclusively furnished by our people. These schools have had an enrollment of 232 pupils, of whom 192 have been in boarding-schools, and 40 in the day schools. The most important of these boarding-schools is White's Institute, near Wabash, Ind. It occupies a very fertile tract of 760 acres of land; has large and well arranged brick and frame buildings; has had an enrollment of 97 Indian children during the past year, and these children have had not only the ordinary school education, but a very good training in the ordinary operations of stock-farming. Twenty-seven of the pupils, after being three years at the institution, were returned to their homes, almost all of them going into the Indian Territory, where they are kept under the notice of our missionaries. Correspondence is maintained with them every month. At last accounts they were all at work, most of them having been eagerly sought for as soon as they left us, and this because of their skill as laborers. They are all doing well. White's Institute in Indiana is considered to be a

very efficient and well conducted Indian training-school. It is one which I view with a great deal of satisfaction.

The second school is also called White's Institute, because of its founder. It is in Iowa. It has had 75 Indian pupils during the past year, many from the Osage Agency. It also occupies a tract of over 700 acres of land, and the children are also trained in school learning and industries. From that school a considerable number of children have been returned to their homes after three years' training, and in this case also with very good results.

It is interesting to see, for instance, the son of one of the most prominent of the Osage chiefs, after becoming a thoroughly civilized man and a Christian, marrying an Arapaho woman or girl, who is his equal not only in respect of civilization, but who is a real Christian woman. They have opened a home in the Osage country. I can readily see that it is the multiplication of such homes which is likely to effect very largely the ultimate solution of the Indian question.

The third boarding-school is one which has been maintained by the Friends, of Philadelphia, in the southwestern portion of New York State, Canandaigua County. The school buildings were burned down during the year, but they have been rebuilt at a cost of \$11,000. They accommodate 50 children. These children do not receive much training in farming operations, because all of the Indians of those reservations are farmers; nevertheless, they have about 500 acres of land and a fertile farm, upon which the boys work. Thirty girls and 20 boys are educated in that school.

It may be of interest to state that during the last eighteen years, during which I have had knowledge of that school, the effect of it and other agencies on the Indians of that neighborhood, who are so nearly civilized, has been very gratifying. Its establishment has had a good result in this respect, that their homes are much cleaner and more comfortable, their farms much improved, they have more personal self-respect, they greet you in an open manner, with confidence, and they resist to a much larger extent than formerly the influences of drink and vices by which they are surrounded or to which they are enticed by low whites. Especially is this the case with regard to women. Female life has been very greatly improved within the last eighteen years in that whole region.

Besides these boarding-schools we have 4 day schools, 3 of them in the Cherokee country, immediately adjoining those which are held in connection with missionary operations.

The fourth one is down in the Indian Territory, which has just been begun in connection with a tribe of Mexican Kickapoos. It is a tribe of 700 or 800 Indians, brought over from the Mexican frontier, who have heretofore resisted every effort to induce them to send their children to school, and who have threatened the lives of those who should undertake that task. One of our women, of long experience as an Indian teacher, is living now in a tent among these Mexican Kickapoos, and has succeeded in getting the chief and one headman to send 5 children to the school. The ice is now broken, and we hope within a few years that there will thus be means of access opened to those people.

I should add that besides the work I have mentioned, we have had 6 boys and girls—4 boys and 2 girls—at college, and that the whole sum expended for education, including the buildings, has been \$21,000.

We have had about 7 men and 3 women go out as missionaries; have about 11 stations. The number of members is 233, according to the last report. The expenditures for the missionary work have been \$5,000, making a total of \$25,000.

I would merely add in confirmation of what Dr. Strieby has said, that after spending such sums as we have for buildings for Indian schools, and amounting in all within the last five years to about \$26,000, we do feel troubled in that we are told that the number of children to be allowed to these schools must be reduced. The number has been reduced this year very considerably, but we are told there is no certainty that we shall be able to have any children next year. It discourages our people from giving money, and it chills the interest of a very considerable number of good-minded people in the Indian cause. It would be a great satisfaction to us all, if through the influence of this association, or by any other means, the policy of the Government in co-operating in the Indian matters should be enlarged and strengthened, instead of being contracted and enfeebled.

The PRESIDENT. The Rev. Dr. W. G. Langford and Miss Sybil Carter are here, representing the Episcopal Board of Missions, and we will be pleased to hear from them at this time.

REMARKS OF REV. DR. W. G. LANGFORD.

Mr. President and ladies and gentlemen: I regret very much that I have not come prepared with statistics to present to this meeting, I not having been aware of the time or the character of the meeting which was to be held here to-day. I came away suddenly last night, without opportunity for making any preparation for the presentation of any views that might be of value to you.

Let me say first a word with reference to Alaska. Dr. Jackson referred to the fact that the Episcopal church had sent a missionary, the Rev. Mr. Parker and Mrs. Parker, to Saint Michael, in Alaska, for the purpose of founding there an industrial school with Government aid, and for the teaching of English. Mr. Parker arrived there in July last, and I will remark that his reports to the latest date confirm all that Dr. Jackson has said with reference to the obstacles that are met with, and especially from the Russian priests, who do all that they can to discourage—ay, more than that—to forbid the children or the natives from at all acquiring the English language or being taught in our schools.

It seems to me that one fact ought to stand out clearly before the minds of the Congress of the United States. If anything can appeal to the spirit of an American Congressman to provide some way or other in which these obstacles can be overcome, it seems to me that this fact that an alien church stands there, endeavoring by their means of education to make those people Russian citizens, and this on American territory, ought certainly strongly to appeal to the American spirit among our Congressmen.

It is known to you, and doubtless to others who are here, that there is in this city at the present time a representative of a thousand Indians who have been educated in the British possessions bordering on Alaska, who have become industrious, thrifty, self-respecting, Christian Indians, who have built their own churches and chapels, and who are providing for their own support by doing their own work of different kinds, but who have been thrust out by the traders and their buildings confiscated. This representative is here now seeking from the United States Government the cession of some territory in Alaska to which they may go, and where they may begin to build for themselves churches, chapels, and houses, and to found their industries.

With reference to our work among the Indians, I will say that we have a mission among them in New York; in Wisconsin, among the Oneidas; in Wyoming, at the Shoshone Agency; in Washington Territory, at Neah Bay; and among the Grande Rondes, under Bishop Whipple; and at White Earth Reservation; as well as the work which is being done under Bishop Hare, in Dakota. I cannot give you the statistics of those works.

I may say in passing that none of our educational work, however, is subsidized in any manner by the Government. It has all been started by our own church. Bishop Hare has 4 schools, the Saint Paul school on the Yankton Reservation, a boarding-school for boys and girls on the Sioux Reservation, a boarding-school for girls on the Cheyenne River Reservation, and a school at Springfield. There the building only is provided by the Government.

A MEMBER. That is the case at the Cheyenne River Reservation also.

MR. LANGFORD. Yes, there is a Government building there also. All of our reports show that there are the grandest opportunities for work among the Indians. There is nothing to hinder the Christian people of this land from going amongst them and dealing with them. Every encouragement seems to have attended our efforts there. Bishop Hare reports that \$2,000 have been contributed among the Indians for the support of the church work among them. We have altogether some 22 native ministers, besides a number of others.

I have not undertaken to give you the number of scholars in these different boarding-schools, where there are 2 native deacons and 1 Presbyterian working. What I have given you is the barest outline, as I had no thought of preparing or presenting any statement here to-day.

I would like very much to have you listen to some words from Miss Carter, who is familiar with these different fields of work from her visits quite recently to the different Indian schools.

THE PRESIDENT. We would be pleased to hear from Miss Carter.

REMARKS OF MISS SYBIL CARTER.

MR. PRESIDENT and ladies and gentlemen: A few years ago I was sent to make a journey throughout the West in the interest of the work among the Mormons. Of course in my travels I could not avoid seeing the Indians and being brought more or less in contact with them. During the summer, three years ago, I went over to England, still looking up the Mormon question. Whilst engaged in that work, I was faced with this question by a grand, good Christian man, of whom you all know—the Earl of Chesham, What are you doing with Indians? I at once began to feel I could not get away from the Indian work, and to tell you the truth, I did not want to get away. I said to him, "We are doing very little, it seems to me, for whenever I make a visit throughout the West, I come back impressed with this one thought, it is a pitiful thing to be an Indian woman, or a little sick Indian child, and especially in cold weather. I have visited almost all the Indian reservations of note, that is, the larger ones. In going through Arizona and New Mexico, I went to almost every one of the pueblos, and I came back with the feeling that a pueblo village looked very pretty in Harper's Magazine, or the Century, but it did not look a bit pretty when

you had to live in it. I came back feeling, too, that as we have sent a missionary into every Territory and every State to enlighten the white people, we ought to send a representative of God's holy church to the Indians. I did not believe in forsaking them, and administering only to the religious wants of the white man. One day I was very much surprised, and very much touched by what an Indian deacon said to me with regard to that very question.

Going into a large church in Chicago with him one day whilst showing him the city, he saw in a stained glass window a picture of the Lord as the Good Shepherd. Suddenly he lifted his eyes to that picture and said, "One fold; one shepherd; poor Indian come in at last." My friends, the Indians to-day are knocking at the very door of the kingdom, and as I go around amongst the Christian people, almost every week in my life, some great strong Christian man will say to me, "Oh, the only good Indian is a dead Indian." I answer back at once, "God made the Indian. He put him in this country. He has given this great nation two hundred years or more of solid prosperity on land that was once the property of the Indian, and I think we ought to give the Indian, therefore, Christian civilization."

When I was a little girl I lived in Louisiana on one of the plantations, and I remember there was an old Indian mound out in the center of the field where our own family and some of the neighbors used to bury our dead. I can remember that when I came up from our winter home in New Orleans to the plantation almost every year there used to be a party of Indians who would come around that section of country selling their baskets and some little trinkets that they had manufactured, and always when they had finished their rounds among the plantations they would ask permission to go on that mound, and there they would sit and weep and weep and weep, then they would smoke their pipes and go away. I remember that one cold, chilly, rainy afternoon my father held me up to the window and showed them to me. While I was observing them he said, "Little girl, never forget this scene, I will tell you what it means." And he told me that that mound was the site of the Indians' burial ground of many years before; that on that very land where now was our home was their home formerly; that the United States Government had picked them up and carried them out to the Indian Territory and set them down on that land. My friends I have not forgotten that scene. These Indians loved the old home just as you and I love our old home. This being moved from place to place has been a hard thing upon them. To-day I come here as the representative, not only of a great Christian church, but in the name of Christian womanhood, and appeal for the Indian women that they may be taught to care for their children.

Why, my friends, last summer I was out on the White Earth Reservation for two weeks or more, going from house to house with our good missionary, and I will never forget the many Indian women I saw sick. And how were they cared for? There they were, all of them that were sick, lying on the ground with nothing between them and the bare earth but a single blanket, and as I stand here to-day their haggard faces come up to me, appealing in most effective terms for aid. I shall not forget the fact, either, that they never once asked for clothing, not for a single thing of that kind. One of the most beautiful speeches I ever heard in my life came from an Indian woman on White Earth Reservation. Coming into the little church just before the service had closed, when I had made an address to those assembled she came out of her pew and walked around to where I was and offered her hand. I took it and shook hands with her. She said she was much pleased to hear the white sister, and to touch her hand; to hear her voice; that she was greatly surprised at what the white sister had been talking about; sometimes she looked abroad and saw the clouds go by; sometimes the rain fell; sometimes the sunshine came; and she would see her fields grow, the flowers, the corn, the vegetables, and then she knew that the Great Spirit was the God and Father of us all, making all things grow for our comfort; and that when the white sister came, telling how that Great Spirit was the Father who loved them all; that he was watching them and trying to have them live good lives, she was astonished, for although she could not say it in the words that the white sister said it, she had been thinking the same thoughts, and now she saw that the Great Spirit was the Great Teacher of us all.

My friends. I come to-day to plead that you do all you can to win these people into the kingdom of God, and to give them all that means. [Applause.]

The PRESIDENT. The Methodist Episcopal Church South, is represented, as I stated at the opening of the meeting, for the first time in this conference, by their secretary, Rev. Dr. I. G. John. Of course most of us are familiar with the work accomplished by that church through all the period of its history, and especially in the Indian Territory, but as there may be some present who may not have this information, I would be pleased if Dr. John would give it to us from his own lips.

REMARKS OF DR. I. G. JOHN.

Mr. President and ladies and gentlemen: I esteem myself happy to be allowed, in your presence, sir, and in the presence of this company, to make some statement as to what the church I represent has been doing among the Indians. Our entrance into

that field was a very early one. It dates back to 1822. Among the Creeks of Georgia, Bishop Capers, then Dr. Capers, presided over the mission. Then, during the same year, 1822, sixty-four years ago, we had missions among the Cherokees in Alabama. About the same time we had missions among the Choctaws of Mississippi. The work was under the charge of such men as Hare, John B. McFarren, Dr. Winans. They planned wisely and they built well. Before the Indians were removed to their reservation west of the Mississippi we had already gathered among those tribes a membership of over 4,000. They were necessarily scattered. We followed them with our missionaries, across into their reservation in Indian Territory, and in 1844 an annual conference was organized with some 24 or 25 missionaries, and some 3,300 or 3,400 members. In 1846, when the church that I represent received that great responsibility as its part of its work, they numbered some 3,300. At that time an arrangement was made by our representative there with the United States Government for co-operation, and the Government, up to 1860, helped us with a liberal hand, passing through our charge some \$200,000, about \$16,000 per annum, in the education of the Indians. Our contribution and collection for that same work amounted, during that period, to \$174,000. Then came the conflict, and our work was demoralized. As soon as we could, after peace was established, we resumed it.

I will simply give one or two additional statements. From 1870 to 1886 we have expended in that mission field \$174,450. Nearly one-half this sum has been devoted to their education. We have received no assistance from the Government, and hence the outcome does not appear to be as great in educational work as it was before.

We had started at that time 53 missions. These missions, however, were not single mission stations, but some of them were in the form of circuits, embracing preaching places—from 5 to 15 and 20. The work spread all over the Territory, that is, all that was embraced within the five Indian tribes, the Cherokees, the Choctaws, and the Creek Agency. Our principal field of operation has been among the Seminoles. We had, as I stated, 53 missions. I cannot give the exact number of preaching appointments, as they are termed in our Methodist parlance. We had 53 missionaries engaged in the regular work, either as pastors or as teachers. We had then 112 local or lay preachers. A large number of these were Indians.

I may be mistaken, but I thought I saw one of them pass into the room a few minutes ago. If I am correct, and he is here, I want to shake him by the hand. I think I saw him. Am I mistaken?

A VOICE. No; he is here, doctor.

Mr. JOHN. I thought I recognized his face. I saw him in the conference. I attended in the Indian Territory a conference only a few weeks ago.

We have a membership of Indians at this time over 5,000. A large proportion, I believe, are in the Cherokee Nation. My brothers here will correct me if I make any mistake as to these facts. Our work is divided into districts, and hence it is difficult to obtain the exact statistics as to their tribal strength as to membership, so I will give it in the aggregate. We have some 5 presiding elders in those 5 nations. We have under our charge, or had, 3 schools sustained by the nation, 1 at Newell, where we accomplished a great work. The nation built the house and started the working part, and we, as a church, sustained the teachers. For some reason, a year ago, they rescinded the contract, and that is no longer under our charge. We had also the Asbury High School at Eufaula, in the Creek Nation. We had placed there in charge a most admirable superintendent. He has had that in charge from its beginning. I was made very sad a few weeks ago when I received from the superintendent a letter informing me that the building had been burned. We do not know what the nation will do, and hence we do not know what will be done with reference to the school. We have also another school in the Seminole Nation under the charge of our church, in regard to which the nation pays a part of the expenses. We support the teachers. It is known as the Seminole Female Academy. The number in these 3 schools before these changes took place was about 210. In addition to that, we have 3 educational institutions built under our charge, built up and sustained by our own money. One of them is now under the charge of our Women's Board, for they have entered the field, and I think are doing a grand work there. A statement made to me by the corresponding secretary of the board indicates that in four years that board has expended about \$20,000 in the education of Indian girls in that field. A part of this was expended in salaries to teachers in different schools. They are now concentrated. We have placed in their charge what is known as the Harold International Institute. It is located at Muskogee. The buildings are estimated at \$15,000. They cost a great deal more than that.

They have there now, ladies of our board, 5 teachers and 103 Indian girls. We have then another school in the Choctaw Nation. We have another at Weber's Falls, right on the line between the Cherokee and Dakota Nation, known as Weber's Falls High School.

This statement of fact, Mr. President, will indicate the work we are endeavoring to do. We have connection with only one of the Government schools at Chilocco, but

it is our purpose to enlarge and extend our operations in that field. The Women's Board will commence soon at Pawhuska, in the Osage Reservation, a school for girls, and will extend their work among the tribes to the west as rapidly as we extend ours. We are prepared to extend our work into what is known out there as the wild types. I had a letter within the last month containing a pressing call for two missionaries to the Pottawatomies. I purpose, during the summer, to spend some weeks in that field, and to visit those tribes to the west of the five civilized tribes, for the purpose of selecting locations both for schools and for the centers of missionary operations. We want, within a very short time, to extend our work to all the tribes within that reservation. We are trying to reach them over in Colorado; we are trying to reach them in Arizona; we are extending our field of operations just as rapidly as our means will allow. We are encountering a good many embarrassments, and to one I wish to allude, because I think we are face to face with a problem, a very important problem, and one that concerns the Government. We are endeavoring to move our entire mission field within the five tribes out on the line of self-support—to train them to take care of themselves—but we find it an exceedingly difficult task among the Indians. The reason is obvious. They have been trained to pauperism; rations having been given them; the Government has sustained them with their schools; the church has come along and given them the Gospel, actually without money and without price; the white men have supported the white preachers, and even paid for the support of the Indian preachers.

They have been trained exactly in that line in all of their departments of work and enterprise, and how to lift them out of that field is the problem with which we are confronted in our church work. I have spent much time in its study.

I have been struck with one fact in my intercourse with these people. Their contributions for missions approximate very nearly to that of the contributions for the support of the ministry and their schools within their midst, and it struck me as an agreeable fact. In appealing to them at our missionary anniversary, we presented the obligation they were under for what they had received. I said to them: "Others have sent you the Gospel; you have found Christ through the agency of another ministry; now, there is an obligation resting upon you to send it to the regions beyond; to send it to that other tribe; to send it over to the Pottawatomies, to the Poncas, and to the Arapahoes; they need the same Gospel that we have been providing for you; you must send it to them." And I must say that I was surprised at the liberality of that people. It came out of their great joy, their deep poverty, and yet they responded liberally. A little congregation not much larger this, made up of converts, to a great extent, and preachers, contributed on the spot \$360 to send the Gospel out into the other missionary fields. They also gave to the work of church extension. Everything that would send the Gospel beyond they gave to, but how to imbue them with the idea of taking care of themselves seems to be the great problem. Now, we are trying especially to build up our educational institutions among them. They have received our efforts with glad hearts. At one of our love feasts I heard Indians from two different tribes, the Choctaw and the Cherokee, give their experience through an interpreter. I will say that I have been familiar for a great many years with the giving of religious experience, but I never heard any experiences given in the way those were given. It made a deep impression upon me. I will never forget the experience that was given by one party. He rose and said, "I stand here to-day as a monument of the power of Divine Grace to save men of every color, and of every language." Then with his swarthy face all aglow with joy and triumph, he threw his hands upon his breast, looked up, and said, "Me, poor Indian; wild Indian; poor sinner, saved by the grace of God."

We have as open a field there as we have anywhere upon the face of the earth. We must work on two lines; we must preach the doctrine to them—that is the special work of the church—and we must educate the children: we must take care of them. I merely state these facts to show the great mission work that is burdening us. We are giving to the Indians every dollar that we command. We would be glad if we had a little more co-operation from the Government, but we are doing the very best we can with the resources at our command. [Applause.]

THE PRESIDENT. I understand we have a native Indian preacher of the Methodist Episcopal Church South here, and we would be pleased to hear from him. I refer to the Rev. C. E. Nelson.

REMARKS OF DR. C. E. NELSON.

Mr. President and ladies and gentlemen: I do not think that it is worth while for me to say anything after what our brother has just said. He tells everything that is necessary. I think, with this exception, that as far as my own knowledge goes, the Indian people in the Western Territories are coming out all right. If the United States Government will let them alone they will finally work out their own salvation. That is all I have to say.

The PRESIDENT. I observe that the Rev. Edward G. Andrews, of the Methodist Episcopal Church, is present, and we would be glad to hear from him. Whether Mr. Andrews has been among our Indian tribes I cannot tell; he can.

REMARKS OF DR. EDWARD G. ANDREWS.

Mr. President and Ladies and Gentlemen: I regret very much indeed that I have so little information to give touching the great work; and I am the more sorry that we especially have been able to do so little work among them. It is very much to be regretted that we have not worked in broader fields in this Indian work. At our annual missionary meetings we do make appropriations for the support of Indian tribes in New York, and I think for some tribes in Michigan and in Wisconsin, but then we leap over the rest of the continent until we come to the Pacific coast. I think we have no intermediate work at all. In the fields where we do work, our labors have been very successful, and promise good results. Over one of these, old Father Wilber—known to many who are present, I doubt not, by the Christian dignity of his character and life, and by his sagacity and devotion to this work—over one of them he presided many years, and with such large success that when I was in Oregon and the Columbia River region, five or six years ago, I was greatly gratified at the conference I had with the native preachers there, and to learn of the successful and well-nigh self-supporting churches that were being maintained among them.

Beyond this statement I am not prepared to go. I take it that the chairman of this meeting can give the particulars, such as they are, in regard to our church work among the Indian people. Only this I could wish; that we could find our way to larger activity and greater results.

The PRESIDENT. Dr. Reid, our secretary, has a report which he will place in the hands of the secretary of the Board of Indian Commissioners, and that will be included in the report of the proceedings of this meeting.

I will inquire if the Unitarians are represented here to-day. Is General Marshall, who was with us last year, present?

A MEMBER. Yes, sir.

The PRESIDENT. We would be pleased to hear from General Marshall.

REMARKS OF GEN. J. F. B. MARSHALL.

Mr. President and ladies and gentlemen: As you are aware the Unitarians as a body have not done much work among the Indians. Under the old peace policy, as it was called, the two tribes of Utes were assigned to that body, and work was attempted, but the Government, failing to fulfill its obligations to build school-houses—and not only that, but discouraging us from building ourselves, by repeated removals of the Utes—rendered our efforts nugatory in that direction. They were finally wholly suspended. The Rev. Henry F. Bond and his wife were sent as agents. He and his wife went out to the Ouray Indians, and Mr. Denver to the other tribe. Mr. Bond and his wife, although no longer young, had become so much interested in the condition of the Indians that Mr. Bond offered to go out as missionary teacher, and preferred to go to the Utes, hoping that we would be able to establish some educational schools among them. They got to the Utes with a great deal of difficulty, but found their condition no better than when they were there before. The agent was altogether hopeless of any attempt at missionary work among these Indians being successful. The Utes themselves, who welcomed Mr. Bond as an old friend, were more than ever opposed to the white man's education, to his civilization, and to his religion. Still Mr. Bond wished to make the effort. The Government had finally built a large school at one of the points where the Utes were formerly, not their present reservation. That school was just about completed. It was a very large establishment. I applied for that school, but could not get it. There was an empty school-house that had been closed by the inspector at the agency. I applied for that, offering to pay rent for it in order that Mr. Bond might make the experiment of a good industrial school there. I did not succeed in getting it, and we reluctantly gave up the idea of working among the Utes.

In the mean time I had been getting what information I could get in behalf of the association, and Captain Romain, of the United States Army, and Lieutenant Brown, of the United States Army, both of whom were old Indian fighters, and had been among the Indian tribes, recommended the Crow Reservation as a good field for work. Accordingly, leaving the Ouray Agency, Mr. and Mrs. Bond went there, and finding there had been no educational missionary work done among the Crows, who numbered about 3,600, with about 600 children, and that there was only one school on the whole reservation that was maintained, and that at the agency, where, last year, there was an average attendance of only 20, he decided to establish himself there.

Accordingly we got from the Government a location on the banks of the Big Horn River, 7 miles from the Custer station, on the Northern Pacific Railroad, and on the stage route from there to Fort Custer, and the agency which was at the Custer battlefield. There we have built a good substantial log building, 86 feet front, with wings running to the rear 76 feet, forming three sides of a hollow square with a cambered roof, making it practically two stories, and it is now completed ready to receive pupils. The Government will help us by the usual contract rates, which I think are about \$108 a year for each pupil.

As I said, the Crows have never had much education; they have had no opportunity for instruction, except the little school that I spoke of. Their chief interest thus far manifested in the curriculum is as to what we are going to give the children, and it is coupled with the condition that we must support the parents as well as the children. Still we have the promise of all the pupils we can take care of eventually, and we are hoping to do a good work in that direction. Mr. Bond is the superintendent and Mrs. Bond is the matron, and the lady from Washington, who was sent to the New Orleans Exposition to represent the kindergarten methods, Miss Crosby, from Maine, has volunteered to go out as chief teacher. Other teachers will be engaged as we find need for them. We are hoping to supply largely our corps of teachers from Carlisle and Hampton graduates.

The Unitarians, although interested in Indian education, and liberal contributors to the different schools and missions, without regard to denominational lines, have never had any organization for this special purpose.

Within the last year I opened this bureau of Indian educational work. Their contributions heretofore have been given mainly from the more wealthy portions of the denomination, except so far as the Sunday-schools are concerned, but now we are interesting the Sunday-schools, churches, and other societies of our denomination in this Indian work, with the hope of doing some good in this Crow Reservation.

It may be proper for me here to speak of what one of our Unitarian ladies has done within the last summer. A lady of Boston has had at her country place the governor, the high priest, and a young priest of the Zuñi tribe, brought from their home at her own cost, and maintained at her own expense all the summer, with Dr. Harris, of Concord, and Mr. Cushing as interpreter. She has been having the methods and traditions of the tribe reduced to writing for the first time, I believe, and it will prove a very valuable contribution to Indian history. It has already had large influence in spreading the interest among the tribes of Indians. Our school on the Crow Reservation has a capacity for 50 pupils. We hope to begin with 30. It is an industrial boarding-school, as the boys are to be taught such mechanical trades as we can give them, and the girls cooking, sewing, and housework.

THE PRESIDENT. We had expected a representative from the Southern Presbyterian Church. If such a one is present, we would be glad to hear from him now.

We should also be glad to hear from the foreign board of the Presbyterian Church.

Are there any other denominational interests represented here from which we have not heard? If so, we would be glad to have them announce the fact.

MR. MERRILL E. GATES. Mr. President, I am charged with a message to the conference which I will deliver at this time unless Senator Dawes himself is present. In the midst of the storm last night he was around anxiously looking for you, in order that he might be able to put himself in communication with the board of commissioners with reference to this morning's session. As he found he would necessarily have to be absent, he desired to explain the reason of it. He wished it to be stated to the conference that the Committee on Indian Affairs of the Senate had, before the day was fixed for this meeting, arranged for a meeting at 10 o'clock this morning, and he felt it his duty to be present at that meeting. He hoped, however, that if there was a second or third session that he would be able to be present, and say a few words to the conference in regard to the prospect of legislation being had during this session of Congress in relation to Indian matters.

THE PRESIDENT. We hope we may yet have the pleasure of hearing from Senator Dawes.

I am sure the meeting will be pleased to hear from Captain Pratt, who comes directly from the Carlisle school, and as that is a representative school, we would like to have Captain Pratt come forward.

REMARKS OF CAPTAIN PRATT.

Mr. President and ladies and gentlemen: I hardly know what to say. There is one thought however that strikes me right here in relation to the meeting. I want to call attention to the fact that the very last organization that comes into this meeting and presents such a very excellent report, is the only one to present a sample card here. That is the Methodist Church South. They bring their Indian along. [Applause.] I think that is the right way. It seems to me that we have been gathering

together in these meetings long enough to have some Indians here to do their own talking, and I would like to have that course pursued more than it is.

Mr. GATES. Are your Indians here this morning?

Captain PRATT. I have brought them here every time they have been invited. They were not invited here, and I only got a telegram myself yesterday afternoon very late; I did not know there was to be a meeting.

As you know, I am radical on this subject. I believe in Americanizing the American Indian, and I believe in doing it in the shortest possible way for many reasons. I do not believe in always managing the Indian's affairs; I believe in making him capable of managing his own affairs. [Applause.] Some of these people are very rich. There came to me yesterday from the far West a tremendous criticism on my work, and calling it rotten. Talking about the richness of the Crow Indians that General Marshall has been speaking of, they claim that they were worth \$3,000 and better per capita; the truth is they are not worth a cent. The Indians themselves do not control any part of their property. The Government of the United States does not permit them to control their land. A man cannot hold any part of his land or of his reservation to himself, and if the Government does provide a way to give him his land, it proposes to exercise discretion over it for twenty-five years to come, showing that he is not yet a man. We have been working at this thing for two hundred years, and we have not yet made the Indians men. It is high time we were getting to it. I believe the only way we will ever succeed in making these men men, is to bring them in among men, and subject them to the rubs and competitions, and all the influences that bear upon us. I would send them up into the wooden nutmeg State until they were sharp enough to make wooden nutmegs in competition with us. [Laughter.] There is no trouble about it. The Indians are capable. You saw that man that stood here a minute ago. Does any one want a more decided contradiction of this infamy that is heaped upon them than that simple man standing there? It is high time we were getting about it, and making men out of all of them like that man; and yet we stand here as Christian people year after year, and talk just in the same manner as we talk here to-day, but we do not move in this thing with any power.

You called me as the representative of Carlisle. I will simply say that Carlisle has to-day 553 young Indians from all tribes. They have been there three years and are good, capable fellows, able to go out and do good work. The Apaches are bright and anxious to learn and take hold earnestly and learn quickly. I have something near 90 of them. A very little experience among us makes an Indian feel competent that he can live and work amongst us, and by every day's experience amongst us he takes on better education than we can possibly give him in the Indian schools. They want to go into our schools, not on the reservations, but they want to get experience outside of it and then go back on the reservation to make something of it. This thing of keeping them at Carlisle and maintaining them for any length of time only results in their injury. I would not have them there any longer than necessary, then let them go out into the world and get that broad and liberal education of experience that will make them men. I have no doubt this gentleman who stood here and talked to us in such good English has had a pretty good, liberal education outside; been in Washington, doubtless, a good place for getting education. He has had to think; he has had to look out for his own affairs, and that makes a man of him. These Indians need to be shoved into that sort of experience and having this experience they are soon made men of. Then they have these reservations opened up. I do not care if the Indians hold every acre of them. I am not after that. The man is worth \$10,000 more than is the land, and that is why we want to look after him. [Laughter.] He ought to have the power to use his land and make it what it ought to be as a part of this great country. Having this privilege the man will be developed, and he will develop the land.

Now, one of my boys came to me the other morning as I sat in my office looking as clean as could be from top to bottom. His buttons were bright, his shoes nicely blackened, and he stood there behind me as I was writing. Finally I turned to him. I said, "Well, sir?" I saw that he was a boy who had been there for only a few months. He had evidently gotten some one to teach him a few words to say to me. He spoke up and said, "Captain, I want a trade; I am anxious." That was all he could say. He had evidently gotten one of the other boys to teach him to say that. He wants to get out.

My boys and girls at Carlisle, as soon as they learn the benefit of being out among people and getting this outside education, are anxious for it.

Last year from Carlisle we sent out into the families of Pennsylvania for this outside experience almost 300 young Indians, and upwards of 30 of them were those vile Apaches. People like them; they want them. [Applause.]

A MEMBER. Mr. President, the captain is not without an Indian here. Joshua Given is in the room.

The PRESIDENT. Will Joshua come to the front and let us have a sample scholar?

REMARKS OF JOSHUA GIVEN.

Mr. President and ladies and gentlemen: When I turn to Captain Pratt I see some one who has had something to do with my tribe since 1872. Some of the Kiowa Indians were taken to Florida as prisoners, and Captain Pratt finding that the Kiowa young men could learn he brought them to Hampton. Five of them were sent to New York.

In 1879 he sent one of the Kiowa Indian prisoners to get some Indians from the Kiowa Agency, Indian Territory. In September he came to the agency and I learned of his coming. I was about 25 miles from the agency. One of my cousins came from the agency and told me that one of the Kiowa men had come from the East who were taken as prisoners. I told him I wanted to go. I told him I wanted to go to the East and learn something. My people told me that I could not go; that I didn't want to learn the white man's ways. I said, "I will go." I told my cousin to get me the pony and saddle so I could ride on him to go to the agency. So the next day I started. When I arrived at the agency I told the assistant agent, John Rogers, that I wanted to go with Attala to Carlisle. He says, "Yes, I want you to go." So I came with a party of 25 from different tribes, of course. But what I want to say is that Captain Pratt, who was stationed there in 1872 and who has been so good to me, has brought me here to Carlisle and taken good care of me and given me this training that you see me exhibit here to-day. I was a wild Indian like my father, and no doubt I would be there to-day, knowing nothing and thinking of nothing but roaming around the place; contradicting the good talks of the good friends that I see here. I am thankful for this that God has found and given me this friend Captain Pratt, who has brought me to Carlisle. [Applause.] And I am not flattering him either.

The PRESIDENT. You cannot do that.

Mr. GIVEN. He sent me home in 1882; my time had expired. I came back in the fall and staid there one year—until 1884. I was sent to Lincoln University through the influence of a friend to prepare myself for the missionary work among the Kiowas, and am now studying theology. I have been listening to you this morning, thinking that I would hear the name of the Kiowas and Comanches in Indian Territory, but not a word have I heard in regard to missionaries for them. Where are the Presbyterians; where are the Methodists; where are they? Where are the Episcopalians and other denominations? Where are the Congregationalists, so popular in the United States? There is room for any Christian man or woman to work in that field among the Kiowas and the Comanches. Of course I cannot promise that the Kiowas will receive you kindly as to your religion, but that is the way it is everywhere. In the Middle Ages, as you know, Christian people were persecuted, so the Kiowas will persecute you. Their medicine men will be worse than anything else to contend with. As I was talking with one of the Indians this morning—talking and trying to persuade him to come to this meeting—I said, "Come where we can meet good friends of the Indian and talk with them, and they will help us in the way of civilization." "Oh," said he, "I have nothing to do with them; I do not believe in those people." I said "No; not so." He went on and said: "The white man's God is money; they worship money." "I told him that the white man's God is God who made heaven and earth." He says "No; I think the white man's God is money, and the Indian's God is a Great Spirit." I said, "Where did you get that idea?" He says, "I prayed for it, and I think I have it." "How?" "When I was a young man," he said, "I went to the woods and prayed to the Great Spirit; humbled myself before the Great Spirit, while the white man prayed to the money—the silver dollar." I tried to show him that he was wrong in his ideas, and instanced the benefit to the race derived from the Indian schools that are established in the Eastern States. He said "he didn't believe in them." He thinks that the result of these efforts will be that the Indians will learn to desert their people, go away from their people and have nothing to do with the poor old men who are there, who expect some good from them.

As I said a moment ago in regard to the Kiowa Indians, I appeal to you Christian people and the men of influence here in Washington to have something done for the Kiowas. I am speaking to you Christian people. The Kiowa Indians have souls that are as precious to God as are yours, as are those of the Japanese, as are those of the Chinese, or those of any other people on the face of the earth. They need the Gospel to be told to them. Who can tell it to them but the Christian people. If the man say, "I love Christ, and yet hateth his brother, he is a liar; there is no truth in him;" on the contrary, I am glad to see that something has been done for the Indian race. I am thankful for this good that has been accomplished. Just to think of it, three hundred years have passed and yet to-day here you are talking about Indian affairs—what should be done for them. Why did you not do it long ago? One hundred years ago? It is time you should be up and doing; now is the accepted time, and you must be up and doing and make of the Indian a man. [Applause.]

Captain PRATT. I want to say that this young man is here entirely without my knowledge. He is absent without leave, so far as I know. [Laughter.]

The PRESIDENT. He is undoubtedly all right.

REMARKS OF REV. WILLIAM DUNCAN.

Mr. President and ladies and gentlemen: I feel it to be a very great honor that I am permitted to be present with you this morning. I have not met such a body as this before during the whole of my life; a body where all who sympathize with the Indian are admitted and invited to participate. I have listened with very great interest to all that has been said, and am ready to indorse especially a good deal of what has been said in reference to the capabilities of the Indian to be made a good, honest, and upright Christian man. It has often been said that it was impossible to improve the Indian; we have lived to prove that utterly false. For thirty years I have devoted my life to the Indians, and I have lived to see in this present generation men drawn out from the very lowest and the most degraded barbarous savages to be men that I am proud of.

Dr. KENDALL. I beg, doctor, that you will introduce yourself a little more particularly to us all, for I fear a good many of us do not know who Dr. Duncan is.

The PRESIDENT. He can do it better by telling where he has been at work for thirty years and what he has accomplished.

Dr. DUNCAN. My story is too long, for I have lived among the Indians for thirty years and it would take me too long a time to begin. I may give briefly, for a few moments, a statement which will let you know where I have been living. About thirty years ago I left England to come over to this country; I had to go around South America, for there were no railroads across the country in those days. I went to a place where it was supposed the largest number of Indians were living in one locality, that is, in British Columbia. There were two thousand three hundred Indians located there; they were not the kind of Indians you have in these Territories; they were not moving about from place to place, but they had a large village; I counted two hundred and forty large houses. They were in the most degraded condition; so degraded that it would be simply impossible for me to tell you in detail the damnable sights I saw. They had gotten down to cannibalism, for I have seen them there acting under the influences of their medicine men, committing the most horrible outrages upon human bodies. I found them in a most savage condition, so savage it was not safe for a white man to move among them. The few whites that were there were established in a fort at Victoria, about 500 or 600 miles from the place to which I was destined. The few white people endeavored, with all their power, to keep me away from these people. They said they would be certain to hear of my death. I begged that I might be permitted to live in a stockade that had been erected by some white men up there for trade; I begged to live there until I could speak the Indian language. I was given that privilege, and for eight months I did nothing but study the language, for I did not believe in mutilating the Gospel by going and talking to them in broken English or in German, as I wanted to give it to them in their native language. I therefore for eight months did little or nothing but to keep myself close to the stockade with an Indian who did not know English. By getting hold of words I got a good deal of his language from him, and in eight months I was able to preach. At that time I went out to the various camps. Although they were living in one locality, I found they were divided into nine different tribes or bands, under their old chiefs.

Now the Indians themselves ridicule the idea of their ever accepting the white man's teaching. They have their own stereotyped notions about God, as they have about everything else. The white man is another being altogether to them.

I simply kept straight on teaching day by day, and although I was attacked on various occasions, and my life was in jeopardy over and over again, yet by God's help I was able to persevere. I did not attack these people in their customs; I did not ridicule them or speak against them any more. I went simply to teaching them—giving them light. I saw they wanted light, and as the light began to dawn those works of darkness began to disappear, and in a very few years all these heathenish customs had simply dwindled away. My great point was to get an influence over them; to isolate as soon as possible the little germ of Christian truth which had made its way into their minds—to get it away from heathen influence. Therefore for the first five years I worked there it was with the view of getting a party to begin a new life—a new era in his history. After five years' efforts I succeeded in getting 50 under my influence, and these 50 left with me. We started a new little colony 17 miles away from the heathen camp, and that 50 has grown into a 1,000. It finally became so strong, so loyal, and so thoroughly civilized, that its power has extended all over the country around, even to Alaska, upon all sides of us. The Indians have become anxious for teachers. There is no longer any barrier; it has disappeared and now they see just as other men see; it is to their advantage and to their comfort and happiness to know God, and to live in a civilized and Christian way.

I will just mention two or three points which I believe essential for the advancement of the Indian. It is a sad thing that almost every department necessary for the advancement of men everywhere in every part of the world has been well studied

except the Indian question; it has never been thoroughly studied. There have been more mistakes on the part of the white man a great deal than on the part of the Indian. In my opinion the giving away of presents to the Indian has had the effect of pauperizing them; bribing them to keep quiet, terrorizing them, in fact every measure which has kept them back has been a mistake. Trust the Indian! I can indorse fully what I have heard Captain Pratt say in regard to trusting the Indian. The way I acted when I got this little colony was simply to trust them as men we had raised up, who had become capable and industrious. Those men are now able to compete with the white men in their various industries, and we have now a ship taking away from our little province 8,300 cases of canned fish, all done by the Indians. [Applause.] We manage a saw-mill, and run a little steamer, all done by the Indians. The people said I was mad because I was trusting these Indians, but I had not been deceived by them. I saw from the first that the only way of advancing them was to trust them. I have had instances of men doing wrong, yet I may say I have had fewer such instances among the Indians than among the same number of white men. I believe they are capable of all the brain power, of all the conscientiousness, and of all the ability necessary to make splendid men of themselves, and it is a disgrace to our nation, a disgrace to our civilization, that we have Indians now at the present time in the state they are. [Several voices: Amen! That is so. Applause.]

One of the most embarrassing questions that was ever put to me by an Indian was one that was put when I first went there. It was this: "What do you mean by 1858?" I had to tell him that 1858 represented the number of years that we had the Gospel of God in the world. He said, "Why didn't you tell us of this before; why were not our forefathers told this?" I looked upon that as a poser. He said to me, "Have you got the word of God?" That, in the English language, would be equivalent to saying, "Have you got a letter from God." I said, "Yes, I have God's letter." That would really be the idea that would reach the Indian. He said, "I want to see it." I then got my Bible. Remember, this was my first introduction. I wanted them to understand that I had not brought a message from the white man in England or anywhere else, but a message from the King of Kings, the God of Heaven. They wanted to see that. It was rumored all over the camp that I had a message from God. The man came into the house and I showed him the Bible. He put his finger very cautiously upon it and said, "Is that the Word?" "Yes," I said, "it is." "The Word from God?" I said, "It is." He said, "Has he sent it to us?" I said, "He has, just as much as he has to me." "Are you going to tell the Indians that?" I said, "I am." He said, "Good, that is very good."

Now, you see, if I had gone out there in the name of a single party; if I had gone and told them I had come from the queen or from a nation immediately, I would have created in that man's mind a sort of antagonism, but as soon as I told him I had a message from God who made me, he instantly began to pause and think, and wanted to know about that message. When I was able to tell those Indians in their own language the Word of God, it just had the same effect upon them that it has upon the white people, and their congregations are as earnest, as conscientious, and as indefatigable in their worship of God as any congregation of white men. The influence of this work has spread all over the country.

I will just give you a brief idea of how I was deceived on that point in a very heathen tribe. They had heard that I was coming, and the chief, in order to show his great delight at my arrival, put up what they call a large cap. Their cap was an umbrella. They had no idea of preventing rain from falling on their heads by its use, but looked upon it simply as a web-footed creature and so they used it on state occasions. As soon as I landed I saw the man with the umbrella and saw the excitement. He sent a message to this effect: "I would like you to come into my house, and I shall send my messenger to tell you so." I immediately encamped upon the bank of the river. By and by I was told that all things were ready and prepared to receive me. I said to my little Crow—for in those days I took only boys with me, being afraid to take men, as they might kill me for the purpose of getting my clothes—I said, "What are they going to do when I go into the house?" "Dance." "Tell them I did not come here to see dancing, and I cannot go therefore." They told the messenger to tell the chief that I objected to seeing them dance, that I had come with a solemn message to them. The chief replied, "Tell the white chief he must come; if he doesn't come to me I won't go to hear his Word; but if he will come I will go and hear him." That changed the matter altogether. I had a little consultation with my boys, and they said, "You had better go; if you do not go the chief will not come to hear what you have to say." I walked up to this house, I confess, in a very grum kind of a spirit. I did not like to attend a dance. The idea of a missionary going in to see a dance. [Laughter.] But I saw that I had to do it; public opinion was in my favor. [Laughter.] I was very glad afterwards that I did go. When I entered the house there was a person there ready to point out a seat for me. There was a bear-skin spread over a box for me to sit on. The chief had all of his men placed around in different portions of the house, which was a very large one. I

observed that he had gotten a large sail and used it for a curtain in part of the room. Very soon I saw two men step out. One had a rod in his hand beating the floor. They had a kind of theatrical performance. The old man, after stamping his foot and putting his rod down very firmly, said, in his own language, of course, "The heavens are changing." The other man was there to respond, "Yes, so it seems; the heavens are changing." A few little remarks of this sort were made and then the sail was drawn aside and out dashed the chief, dressed in most beautiful costume, his head being completely covered with feathers and other ornaments. He had his rifle in his hand. He shook it and then pointed it in my face; walked up a little way to me and then put up his hands with his rifle in it; he looked through the hole of the chimney where the smoke came out, and immediately began a most beautiful prayer. I was astonished. This was no dance. If I could only give you his prayer in his own beautiful and eloquent language you would be astonished also. I can only give you the substance of it. It was something like this: "Great Father! Great Father of Heaven! Thou hast sent Thy Word; Thy letter has reached this place. We, Thy children here, are wanting it. Thy servant has come here with it. Help him to teach us and we will listen. Thanks to Thee, Great Father, for sending Thy word to us."

That is just the outline. It was uttered in a most beautiful, eloquent, and solemn manner.

Having said this little prayer, he looked at me, thanked me for coming. Then he began to dance, and the Indians began a chant, clapping their hands. It was an extemporaneous song, and I listened to it with a great deal of pleasure. There was a man there who made a hymn just as they wanted it, and when they wanted it. The tune was a sad one in this instance. It was a chant; the words were all extemporized by this man. I found that the song was all about God having sent his servant and his messenger to teach the Indians. They clapped their hands and sung with greatest joy. That was a grand reception.

The Indian is all that; but as soon as he begins to see that he is treated with a sort of dread, or fear, or suspicion, or you try to terrorize him, or drive down his throat what you believe and what he does not believe, he then stands aloof from you. He wants to be treated as a brother. He wants to be treated as a man. The Indian has all in him that is necessary to make him a President of the United States, and it may be that some day you will have a man of Indian blood the President of this great nation. [Applause.] They have all the qualities necessary to make men of themselves. They are men who, when they understand it, can preach the Gospel in a most beautiful and effective way; they are men who can appreciate and receive it just as much as you and I.

Of course they have their characteristics. I will just allude to one point in regard to which I am reminded here. I see representatives of various denominations, and various Christian bodies all united, met here to tell of the efforts they are making in the one great work. I say God speed those organizations and denominations. God speed their work. But let me say that when you go to talk to the Indians, bury all church creeds and doctrines, and give them the Gospel pure and simple. Take him that, and he will bless you, and he will grow up to be an honor to the country.

There comes in the great difficulty that we have in uniting in our efforts on behalf of the Indians. There is where we have often injured the great work, by jealousy, rivalry, and sectarianism. Let us go simply in the name of Christ. Simply take him the Gospel. Let the Gospel itself develop the Indian, and then you will see a real true and substantial Christian man.

Now, with regard to his physical and temporal affairs. The trouble is, we leave the Indian down in the mud. We do not believe in a missionary being only a teacher of religion as such. A missionary should be a man who will just look at the Indian as a whole; take him body and soul, and try to lift him up. My endeavors have been to make that place self-supporting. We have had no Government aid at all. I wish I had time to tell you about the Government under which we live, but I cannot tell you all I want to say about it, as it would take too long. I will say this, however, that they do not believe in helping the Indians. They believe in paying the Indians to keep quiet. If he has his war paint on, they will pay him money to keep him quiet, but they do not care for the Indian if he is an improved, civilized Indian. That is certainly a great mistake.

What we want is to lift or assist these Indians as soon as possible by these religious associations so as to make them independent of the Government. The Government has no soul, no heart; a Christian has a heart.

Now, Christian men and Christian ladies, come forward and help the Indian; get him out of this difficulty with the Government, and make him a man, and then he will be treated as other men are by the Government.

I would say, therefore, by all means take and teach the Indian how to support himself.

In the first place, when I began in this little place, I had no money, and I had no house. I lived in one of the little Indian bark sheds around me; by and by we began to build, and little by little help came to us.

I very soon saw these Indians were desirous of learning all kinds of work. I put up a little saw-mill, and when the Indians found out I was going to make water saw wood, they first of all did not believe it. Then an old Indian said to me, "If you make water saw wood, I will die." I said, "I hope you won't do that." He said, "I will." Well, the saw-mill was put up, and the old man went and saw water saw wood. I was not there, but I was told that he stood there looking with great solemnity at what was going on. He then came back to the village and said to me, "Yes, I have seen water saw wood, and I will die. I will go right off and tell the great chief of this country that I have seen water saw wood."

From the saw-mill we began to make soap. I knew it was necessary to teach the Indians to be cleanly. I saw that the traders, when the Indians bought soap from them, would give them a mere particle of soap—a piece about the size of the width of the finger for a minx skin which was worth a dollar. Observing that, I said, "We will make soap here." I bought the plant of a broken-down soap-maker some distance away, and made a soap of which I was able to produce a bar for 12 cents. After that we had cleanly Indians.

Then I erected a blacksmith's shop, and a cooper shop, and a sash shop, and planing arrangements. After I started weaving. I wanted to get the Indians to making their own coarse clothing. They have now learned to spin, and have already produced some shawls. They are not very pretty; I do not suppose they would be wanted here, but they are very useful to the Indians. But the greatest industry of all is the canning one. I said to myself, "Why, see these poor aborigines of the country; they have been robbed out of everything, and they might as well take every means of rendering themselves self-supporting;" and so I started that business. Altogether, since we began, we have put up over 30,000 cases of salmon, and the salmon has commanded as good price in the market as any salmon does.

I say, let us give them all the industries that we can. I have seen enough to convince me that the Indian problem is solved so far as the Indian is concerned, but it is not solved so far as the white man is concerned. This is because of our ignorance. Therefore, whenever a man speaks to me about the difficulties of civilizing the Indian, I always tell him that the difficulties are on the side of the white man; that the white man is pig-headed, stupid, and doesn't know anything about the Indians at all. Every man would have a different impression of the Indian if he had lived amongst them as I have done. I am happy to say that I am proud of the Indians. I have seen the Indian dying, and dying with the same hopes that cheer us. They hold to the same faith and grasp the teachings of the Saviour as eagerly as do the white men. In dying they die with the blessed hope of meeting their Saviour above.

Ladies and gentlemen, let us do what we can for these people; do not let them be crushed out; do not let them die, as it were, with the curse upon the white man, but let us remove this curse; remove these wrongs and lift these people up, and God will bless the nation and the people who do it.

At this point the conference took a recess until half-past 2 o'clock.

AFTERNOON SESSION.

On the reconvening of the conference, the president said: We did not hear from the Baptist denomination this morning, and I cannot learn that they have a representative from their mission board here.

Mr. WHITTLESEY. I have a note from Dr. Moorehouse to-day stating that he finds it impossible to come.

The PRESIDENT. Mrs. A. T. Quinton is here, who is a Baptist, and who knows much about their work, and I hope she will favor us with a report of it. At the same time I will ask her to say something regarding the work of the National Association, of which she is the corresponding secretary.

REMARKS OF MRS. A. T. QUINTON.

Mr. President: The Baptist denomination expended last year about \$31,000 in Indian missions. Their work is chiefly among the Indians of the five civilized tribes. There are, for example, 19 or 20 Baptist churches among the Cherokees alone. There are 6,000 communicants among the Indians of the five civilized tribes.

There is also a mission station among the Putes, and some school work. I cannot give the list, not having prepared myself with the facts.

It is perhaps sufficient to state the amount of money expended, as that indicates the work of the denomination.

This represents only the Baptists of the North. The Southern Baptists have done a great deal of mission work among the Indians, and have had very successful schools under their care. The manual labor school among the Creeks is a very successful one.

I am asked to say a word about the work of the Woman's National Indian Association. It is now in its eighth year of work, or at least that time since it began its work. It has co-operative associations in 28 different States and Territories. There are in all over 80 societies. The work has been, as usual, during the past year, in the missions, and making public sentiment. The newspaper work has been done, as nearly as I can ascertain, through 800 different periodicals. There are press committees in almost all of the associations. There have been 49,000 leaflets and pamphlets of the associations distributed, besides the literature of other societies which they have circulated.

The petition work, both of a formal and of an informal character, has been constant. Sixty-five petitions of the association were received by Congress last year, and were registered in the Congressional Record. But that does not represent all of the work done in that line. A host of letters, as has been said this morning, have been forwarded to different members of Congress all through the past year—a greater number than ever before. A great deal of the work of this society is of an unrecordable character, being done by private conversations, and by private correspondence. The executive board and different branches of the association have been very active, and have done a great deal of efficient missionary work in planting missions, or in beginning pioneer work of an informal character among some of the 60 tribes and portions of tribes having no missionary. The plan is not to work in any tribe where there are missions of any other denomination.

There have been 6 stations in all; 3 of them have passed on the way into denominational hands; 2 more are virtually provided for. For one we have received a plot of ground from the Government, and are going to build missionary cottages which will pass over with the station to the permanent society asking for it. The plan is to create new interest. In all of our churches there are a great many women who care nothing about the Indians, and know nothing about them. The plan is to awaken an interest among them.

Any station, when asked for by some of the societies, goes over to permanent hands. Of course no plan is perfectly carried out. We have difficulties and uncertainties to contend with, but on the whole we have had great blessings in the work. Two excellent permanent missions have already resulted; the one taken by the Methodist women of the Cincinnati society, or the society having headquarters there, is doing capital work. In several cases a new mission has been planted of greater strength, as the result of begging appeals of some representative of the society. In one case a missionary society of the Episcopal church, having an address from an officer of our society, once raised a salary for a new mission station, and there have been many of them that are the result of that department of work.

The newest department of work attempted by the society is the Indian Home building. Of course if any of those reservations there should be divided up into little model homes, the work of Christians would go on more rapidly. The thought in our society is to lend help to Christian Indians who will build homes on lands that they get in severalty, or under protection of the United States law. Already two such cottages have been built, and there is money in hand for certainly three more. It seems to me that a Government that has \$26,000,000 of the Indians' money should have a united movement made on the part of all the friends of the Indian to get some of that money for the support of the Indians. We want to make a great raid on the United States Treasury. We hear it said that the money cannot be had because there is no appropriation. Why not? It is the Indians' money, and it seems to me the friends of the Indian cannot do better than to get together and devise some practical plan by which they will be able to get some of that money for the Indians. Certainly the Government can, on the ground of civilization work, make generous appropriations for school work. We cannot ask the Government to furnish missionary money of course, but inasmuch as this money is available for school work, it seems as if these missionary societies of which we heard this morning, should have very much larger appropriations for the great Territory of Alaska. The women of this association, I repeat, are more earnest to-day than ever before.

The Indian Rights Association are very much interested in civil service reform, and I think that will be one of the lines that we shall especially work on this year. We desire that civil service reform rules shall be applied to the Indian service. Indian agents have been changed so often, there have been so many different superintendents that no one fixed policy has been able to be carried out, and we feel it to be a duty to seek a reform in this respect.

The PRESIDENT. One of the members of our board, Mr. Waldby of Michigan, has just been making a visit to the Genoa school, Nebraska, to the Haskell Institute at Lawrence, and to the Chillico school, Indian Territory, and has some very interesting

information in regard to all of these schools, but unfortunately he is not a speech maker. He has desired me to state that his report, which I have myself carefully read, will appear in our annual report. I am sure you will all be very glad to read what Mr. Waldby has to say in regard to these great schools.

At the Chillico school, where he addressed the children, he asked them if they would not write him when he returned, and sure enough here comes along a lot of mail with a great bundle of letters to him.

The principal of the school in forwarding the letters, says:

"I send the letters written by the children as per your request. The children composed the letters themselves, but few, even verbal, corrections were made in them, in some none at all. Their style of expression is their own. Several of them a year or two ago were entirely ignorant of the English language. The children were greatly interested in writing the letters. I hope they may afford you some pleasure."

I will not take up your time to read them, but will have them filed.

I would like to have Dr. James E. Rhodes give us a synopsis of the Indian Rights Association labors, if he will.

REMARKS OF DR. JAMES E. RHODES.

Mr. President and ladies and gentlemen: The work of the Indian Rights Association has been carried on so much by its corresponding secretary, that I am afraid I shall be able to give but a very imperfect sketch of what it has been engaged in. I will say, however, that its principal efforts during the past year have been in sending out to the Indian reservations representatives of the association to acquaint themselves in detail with the condition of the Indians upon those reservations; to inspect the schools; to inquire into the modes of labor; into the number of Indians engaged in labor; the success of the administration of the agents; the enforcement of the rights of the Indians under the laws of the United States, and the protection against infringement, if such there be, upon the rights of the Indians as to their lands; and as well to look after those measures which ought to be adopted for the improvement or advancement of given tribes or sections of Indians.

Professor Painter has visited the Indians of the Southwest; went as far as Arizona; J. B. Harrison has visited the Indians in the Northwest as far as Oregon, and other members of the association have gone into the Indian Territory, and into the Sioux country, and so on. The information thus gained, put in compact form, has been made use of by addresses, perhaps as many as sixty or more, including some in the far West. Branch associations are being formed at the present time in the far West, in those regions of our country which lie close upon the Indian reservations.

Then again, by means of pamphlets and leaflets, this information has been diffused through the public press.

In addition to that there has been the constant advocacy of the proposition for land in severalty, and other measures affecting the rights of the Indians in the various bills that have been presented.

Then we have made special effort to endeavor to secure their rights to lands to the Mission Indians. Professor Painter, here in Washington, has co-operated with the Government to the utmost in that effort, and has, I will say, visited the Mission Indians.

The association has raised about \$1,000 in money which it has applied to the payment of the expenses of carrying their case before the courts, and seeing that they were properly represented. When a decision of one of the California courts went against the rights of these Indians, and it was necessary to do so, a member of the association stepped forward and gave his check for \$3,300 to meet any liability that might occur in case those lands were hereafter declared to be not the Indians. This was done in order to still maintain their case before court, and to extend the time of trial.

Constant efforts have been made to ascertain how far the present method of appointments by the Government—not peculiar to this administration, but extending for many years back—is a good one, and urging upon the attention of the Government, and through the public press upon the people, the importance of civil rights reform in the application of civil rights rules to the Indian departments. These have been the chief lines of work of the association.

It has been very interesting to find that it was possible to form branch associations in those parts of our country which are so near the Indians, as has been the case. There is, unquestionably, a very widespread and growing interest in the whole cause of Indian welfare, and the tide, instead of being against the rights and civilization of the Indians, has turned, and the pressure of the moral sense and moral energy of our nation is unquestionably brought into the current in favor of civil rights.

Dr. JOHN. Will you allow me to correct a little inaccuracy in my statement of this morning? My friend, brother Nelson, that sample from the Choctaw Nation, called my attention to this fact that our membership in the Indian Territory is over 7,000.

He is right and so am I. I will explain; I gave simply the membership of the Indians. Our actual Indian membership, by referring to the report of 1885, will be found to be 5,394. The white membership added to that, give us a membership of 7,407. We keep the two separate. I wanted to make that explanation as he thought his people in the work not fully represented. I was aiming to give the Indian work.

The PRESIDENT. At our meetings here, as also at the Mohonk conference at which many of you have been present during the last two or three years, and where you ought to go every time, we heard a good deal about the allotments to the Omahas, in which field Miss Fletcher was occupied two or three years ago. I learn that Miss Fletcher has recently visited the Omaha tribe, and I am sure we will be very glad to hear from her how they are progressing.

Miss Fletcher will tell us how she found things out there, and if the progress is not satisfactory, tell us what the reason is.

REMARKS OF MISS ALICE C. FLETCHER.

Mr. President and ladies and gentlemen, on my way to the Pacific coast on the long journey from which I have just returned, I made a detour on purpose to visit my Omaha friends, and spent all the time that it was possible for me to spend. It was rather too short a time, but still it was several days. During those days I was very busy going about the reservation as much as it was possible, and seeing and talking with the different members of the tribe. It is comparatively easy to arouse a little interest and enthusiasm in securing land to a people. And then, as all laws have to be more or less arbitrary, there comes a day when, in the allotment of that land, the interest ceases. That is, you arrange the people whom you are placing on their lands, according to their judgment, to what they have already cultivated, and as far as in your judgment lies, present it to them where you think it is best for them to take up their land. Then, of course, however, there comes a day when there can be no further change in the arrangement of the land. The bill providing for giving the Omahas their land is the same, if I am correctly informed, as in the severalty bill now before Congress. One hundred and sixty acres to the head of a family; 80 acres to all over eighteen, and 40 acres to those under eighteen. This tribe, which by reason of the interest evoked for them some years ago, has been instrumental in arousing the interest in the land in severalty generally, lie in the Northwestern portion of Nebraska. The railroad runs between Omaha City and Sioux City and the western part of the reservation. The land of the Omahas is practically a parallelogram, one edge of it, on the east, facing the Missouri where it is bluffy; there are woods there. Of course, in the valleys along the streams that run through there are fertile patches. There is other good land, but it is not as fine as the unbroken prairie land which lies to the west—what is known as Logan Valley.

When I was out there among the Indians studying, and first became interested in them, they were mainly living in the bluffs, and I urged the people to go out in the Logan Valley, and when afterwards I went out there at the instance of the Government to carry out the provisions of the bill which I had been greatly interested in the passage of for their benefit, I urged still more the people to go out there. As my method of allotment was not to take an office at the agency, and then have the people come to me to put them down on the plats, I had a tent, and took with me my clerk, who was an Omaha, and who is at present, and has been for the last five years, in the employ of the Interior Department. He was my clerk, and we with an Indian matron set up housekeeping in a tent. I went around with the people, urging them to go out there. Some few had already gone out and established themselves as far as it was possible, in the best part of that reservation, the Indians encouraging them to take up their lands there. Then I afterwards moved my tent in farther east. And so I changed our work until I was stricken with illness and was obliged to complete my work as I lay on my bed unable to move. The bill provided that the Government shall hold the title of the land for twenty-five years, and during that time the land is not to be taxable, nor is it possible for the Indians to lease their lands. They cannot, therefore, do anything, so to speak, but to work upon them. The stress of the work, and the time when it is hardest for the people, and hardest for the friends of the Indians, to understand the difficulties, come after all this has been done. Of course, as I said, there comes a time when you can make no changes. Up to the closing of my work until the figures were put finally upon my plat, I changed and shifted, according as marriages or deaths or burials took place, to bring the families, as far as it was possible, together so that the land should be contiguous. It was not possible to do everything, because the men and women had minds of their own, and many of them resisted what, in my judgment, would be a good thing, and which some of them have told me last summer, they had found to be a good thing, and had made a mistake in not listening to me.

I made these changes, but, as I said, the time comes when you can make no further changes. It is now three and a half years since the work closed, and of course many

persons who were young then have married. One has 80 acres in one part of the reservation, the husband, for instance, and the wife has 80 acres in another part of the reservation; it is impossible for them to change, to bring the 80 acres together so as to work the two side by side. All these matters present some embarrassments and difficulties. So does, also, the fact that they cannot lease their lands, because there have been, are to-day, and were last summer, a great many white men living in the vicinity very anxious to get hold of these lands. They endeavor to get the sympathy of the Indians, and they talk among the white people, they write letters East endeavoring to manufacture public opinion, to show how desirable it is to have the lands leased. Some of the figures which they have been reported to give are quite remarkable to any one who is familiar with the work, and what is being done with the unimproved lands. The fact is this, that if the Indians should be allowed to lease their lands, they would probably do very much as other people do, depend upon the income, and not work. While I can see the difficulties in the way, I can also see that it is equally important that the land should be kept ready for them, when, as Captain Pratt said this morning, we have the manhood of the Indian established, we have the Indian himself prepared to take care of himself, or do something for himself. Property is not going to make the Indians; the land in severalty is by no means the end of the Indian problem. It merely clears the deck, as it were; hard work comes in after that. The best we can do is to keep the land for him until all the Omahas are doing well. Quite a number of them are doing foolishly and badly, but the very fact of giving their land in severalty, the very fact that the agency system has been removed from them—for there are no longer any employes there—that agency system having been swept away, has had the effect to throw the Indians more or less upon their own resources. The result is that the progressive men have gone ahead; the non-progressive men have fallen behind. You find there, as in white communities, people who are progressive, and people who are going back and becoming worthless. For instance, while I was there talking with some progressive Indians and urging and desiring them to go forward, almost within earshot there was going on a scalp dance; there was no scalping, but a dance. Men and women meet together and have a sort of a jollification and feast, and then and there, on the occasion I refer to, they resolved they would be and remain Indians forever. I talked to some of the progressive Indians, and said to them, "Why don't you talk with those men?" They said, "They are as those who have no ears." Cannot you point out to them the foolishness of this thing, and how much it would be to their advantage for them to go to work, and they said, "They are as men who have no eyes; they are like fools; they will neither see nor hear;" and some one said, "The only thing for them to do is to die." [Laughter.]

That is easily said, but not so easily done, and it reminded me at the time, when some of the men were very much averse to having their land allotted and were clinging to old ideas, some of the more progressive men, and men among the councilmen, too, said to me: "Why do you bother with these men? They do not want any land allotted them." I said I was not sent to allot them land, but that if they were foolish their children must not be allowed to suffer. So with these Indians; if they are foolish the very fact that the land is preserved for them will at least furnish to their children an opportunity to enjoy it. The reservation has been very largely divided in times past into what is called the progressive or young man's party and the citizens' and the old Indians' party. All such parties, you know, may exist on any reservation. The progressive men are those who are the most interested in having their lands given to them individually. Of course as it has gone on some of those people are standing and some going forward, while some of them are rambling around like children learning to walk. The difference between the two is becoming more and more marked. They are also being a good deal tampered with by white people outside who are trying to get hold of their land to work it, because it is a very great eye-sore to these people to see this fine land lying idle; and it must lie idle unless the Indian works it himself, for while he can hire some men to come and work with him or for him, he cannot pass it out of his own hands. I found, therefore, as I said, a state of disintegration. I found the people going through a process that is going to fall to every single tribe that receives its land individually and begins to feel the throb of life within it. Withdraw from them the props of the agency system, as they have got to be withdrawn some day, and you are going to have repeated very much these conditions. As I said to the Indian Commissioner two or three years ago, the best thing that can happen to the Omahas will be to have a veil drawn over between five and six years; that there is likely to be a great deal of trouble. He said that is true, and he regretted that it was so, but still the fact remained that while there were Indians suffering from shiftlessness during the past season, while there was a drought in that region that made the crops not as fruitful as others, yet the Indian crops were in many respects better than I found them in other places all through that region, and at the same time there is progress. And pre-eminently is there progress mentioned in the letters which I have from the people, and I have them from all over the reservation, from the non-progressive as

well as the progressive element. They are beginning to feel that they are on their feet; they are stumbling, but they are going forward. As I said, they are without the agency organization, and are without many of the appliances, and yet as far as I can learn from the officers and from the people themselves there has been comparatively little disorder. There was, however, a disposition on the part of non-progressive men to resort to old customs and somewhat to gambling and somewhat to drinking, but you will find the same thing in any white community. It would be very hard to judge of that white community by those who were not doing well. The fact of the matter is the Omahas should now be adjudged very much as you judge a white community; that is, by the people who are standing on a higher plane. And while, as I said, I found much that the friends would be glad to lend a hand to help, yet I found a great deal that was encouraging. The influence of the students, upon the whole, is very good indeed. The returned pupils are doing well. Two houses have gone up. I had numerous applications and have had them from men in different parts of the reservation, and some of them from the older men, asking if they could not be helped to better their homes. They had looked at these homes, and seeing the young people trying to go forward, they wanted to do something for themselves. They would say: "Can you not help us; we will do our best to pay you back any money loaned." So I say the seed is falling into the ground and it is springing up in many directions. In every way the promise is hopeful, but you cannot expect that every single part of the reservation should show great lines of progress. It is only the beginning, not the end of things there. [Applause.]

A MEMBER. Please tell us what is going on in the way of education and religious effort there in that section?

MISS FLETCHER. There is a Government school for boys and girls at the agency. There is at the old mission building, which is on the bluffs and quite a distance removed from the centers of the tribes in the old mission, a house which was built in 1858 and 1859. There is a school for girls there. Within the last two years or a year and a half there has been a new mission station opened and a house built in the southern part of the reservation, which has generally marked that of the less progressive Indians. There lives the resident missionary and his wife. He lives there and holds services there. Last winter he opened a night school for the young people in that vicinity. He holds service there. The missionary proper is the Rev. Mr. Hamilton, who is a very old gentleman, who has had long service in the board, and who resides in Dakota, a village on the southern boundary of the reservation. He has been in the habit of coming up once in two or three weeks and holding service in the school-room of the mission building proper—I mean the old one on the banks of the river—being obliged, in order to do this, if I remember correctly, to ride some 12 or 15 miles. I remember that the old gentleman used to really suffer a great deal. He certainly has shown a great deal of courage, being so old a man, to undertake these long journeys for the purpose of fulfilling so faithfully as he has done his work among the people. A younger missionary is stationed, as I have said, in the southern part of the reservation. That has caused a little misunderstanding among the Indians, because the party lines are very strong between the old and progressive Indians, and they felt that the churches had somewhat deserted them, not fully understanding the fact that as they were advanced, those who were less so were in greater need of the missionary's immediate presence.

MR. POWELL. What is the condition of the women among the Omahas as compared with the men, and what progress are they making?

MISS FLETCHER. I think the Indian women among the Omahas are doing as well as the men. The girls and boys are at the Government school. That was a girls' and boys' school until within the last few years, when it was changed to a girls' school. The Omaha women, I should say, have as fair a chance as the men. I think this, that when everything is taken into consideration the morals of the people are rather remarkable than otherwise.

MR. GARRETT. Generally speaking, are the younger Indians better?

MISS FLETCHER. The young men's party is, but in the young men's party are men sixty years old. Generally speaking, the young men have had more or less attrition with the world, and have been to school. They have all of them had, more or less, the advantages of schooling, either at the mission or Government schools, so that they are more or less imbued with civilized ideas, but of course young men will be young men.

Then there is another thing right here that is of importance, and that is that the mission work comes in and strikes down everything in the way of amusement for the Indians, and gives nothing in its place. I mean nothing in the way of recreation, and all work and no play is not better for Indians than for any one else. It is a serious consideration in mission work as to what can then and there be done. The work of recreation and amusement is a very important point to be considered. [Applause.]

THE PRESIDENT. Mrs. Tibbles (Bright Eyes) lives in that section of country, and I am sure we would all be pleased to hear something from her.

REMARKS OF MRS. TIBBLES.

Mr. President and ladies and gentlemen: I had no intention of making any speech when I came here, and am not so disposed now, but if any of you will ask any questions, I will take pleasure in answering you to the best of my ability.

THE PRESIDENT. What is there, in your judgment, that will advance more rapidly progress among the Omahas?

Mrs. TIBBLES. I think that citizenship is the first thing. I do not think you can do anything without citizenship, and you can do all the other things when you give the Indians citizenship. Great evil has resulted from the removal of the agent and his employés. All that was well enough itself had another government been put in its place. This failure to have any government accounts partly for the degraded condition of the Indians. They are more degraded at the present time than they have been in the past. When you have no government and no laws, and no means of punishing those who do wrong, everything goes wrong. For instance, to illustrate, three men went to the mission and stole fifty chickens. One of those men was a councilman; he came there last winter and made some grand speeches. He was one of those who stole the chickens that belonged to the mission, and then he and his companions went where the old Indian women were living alone, and each of them stole two dozen chickens apiece. They are not punished, because there is not any law to punish them; there are no officers there, and nobody can do anything with them. It is a well enough thing to abolish the agents and employés, because they did not do any good on the reservation, but another government ought to have been substituted, and the only government that you can substitute in its place is citizenship; put the Indians on the same basis as the white man.

The missionaries could not do anything. These men came back there a few nights afterwards and repeated the attempt, and nothing could be done with them although everybody knew who did it. Everything is wrong.

Another thing, the Indians are more or less in a half starved condition, just as the poor are in your cities. They are not always well fed. They have little to eat, and when they have something to eat, they eat it up at once—in one day; they invite all the neighbors in. This has occurred year after year, but it is worse this year than it has ever been before. It is a curse to the Indians to have them expecting money from the Government. It degrades them. I think the best thing the Government could do would be to give the Indians every cent it owes them, and then when they know they have not anything more to expect from the Government they will exert themselves. This year in some way they got the idea that during the summer that they were to receive \$90,000, their annuities, in one lump. The consequence was that in the spring, when they all should have gone to work as they usually did, a good many of them neglected their fields and crops. It is true there was a drought all over that section of country, and it slightly damaged the crops of everybody, white farmers and Indians, but I do not think there was enough drought to cause the condition they are in now. If you went into that country you could see little fields around that had been cultivated before, and that have not been touched, and in other places where they have plowed them three times, as white farmers had before, they had plowed them only once; they had just neglected them in the hope of getting that \$90,000. I think it would be a good thing to give them the \$90,000 and be done with it. They who are lazy and foolish will spend it foolishly, but they will so spend it any how. It is not right that those who do something, and make something should be kept back for the sake of the few.

I have heard people say that citizenship will hurt some of the Indians. I cannot see how it can, because they cannot be in any worse condition than they are now. It is true that a few would go down before it, but is it right that for the sake of a few that a majority of those who can and will do something should be kept back?

Mr. GARRETT. I do not see why citizenship should be expected to send them down.

Mrs. TIBBLES. No, I do not see how it should: because they cannot be any worse than they are now. They are all surrounded at present by the white people, particularly on our reservation. The white people are all around, and they have no connection or intermingling with the white people, or in their homes, except in the cities or towns when they come to trade. They do not see any life better than their own, and therefore they cannot aspire to any higher life.

Mr. WILLARD. Allow me to inquire whether white people are deterred from going on their reservation by the laws of the United States regulating intercourse with the Indians?

Mrs. TIBBLES. No, sir; it operates in this way. Where there is an agent, if a white man goes on the reservation who they think will be formidable to themselves, the agent will take advantage of the law to put him off, but the tramps and the worthless class of people are allowed to go here and there, and nobody pays any attention to them.

Mr. WILLARD. If citizenship were granted them, and in that case there was no law of the United States to prevent the white man going in among the Indians, what would be the effect upon the tribe of taking down this barrier of the law?

Mrs. TIBBLES. I think it would have a good effect; because, as I have said before, the worst class—the low tramps—go in there now as much as they please, and nobody pays any attention to them. If, however, the white settler, the hard-working man, went in, they would see an industrious man among them, with his wife and children, and they would be stimulated by their action.

Mr. POWELL. Do the Indians go off the reservation to labor for the white men?

Mrs. TIBBLES. Yes, sir; some of them do.

The Indians work as hard as they can, and as well as they know how, and I have had white farmers tell me that they have hired such and such an Indian, and he worked fully as well as any of the white men they had hired. They say the Winnebagoes do so much more than the Omahas. The farmers say that during harvest time the Winnebago men are in great demand. The Omahas do not go out quite so much; they work more at home. The Winnebago men have been hired as railroad hands just the same as white men.

Dr. RHODES. If you were to quietly think over the whole subject, would you wish to return the Omahas to the condition in which they were ten years ago?

Mrs. TIBBLES. No, sir; I think that before they can go higher they will have to take a step lower.

Dr. RHODES. That is it.

Mrs. TIBBLES. That is what has to be done by all people. It is the same experience that everybody has had to go through with.

Mr. GARRETT. The difficulties of the present situation you have here are that the Indians feel dependent; that is, they expect money from the Government, and therefore they do not depend upon themselves; and further, that they experience the need of instructors at the present time, the agents having been withdrawn, and nothing substituted?

Mrs. TIBBLES. Yes, sir; there is no government of any sort, no laws, no officers, nobody to punish any crime of any sort.

Mr. GARRETT. They need the extension of the United States laws over them?

Mrs. TIBBLES. Yes, sir. It is claimed that the civil law is over them in Nebraska, but how are they going to take advantage of it when no officers are appointed to perform the duties. They have tried in every way to see what they could do in regard to preventing crime around there, and they have found they could do nothing; there being no sheriff, no justice of the peace, no officer of any sort.

Mr. POWELL. Suppose the Indians go off the reservations and commit depredations upon the whites, what is done with them?

Mrs. TIBBLES. If a petty theft is committed, they pay no attention to it; but if any big stealing is done, they will put them in the penitentiary. If they learn who they are, they will carry them down to Lincoln.

Miss FLETCHER. I think there is a little misapprehension. You said something about the agency being abolished. There is still an agent there, is there not?

Mrs. TIBBLES. We have been practically without an agent since Mr. Wilkinson went away. We have had two or three agents, but nobody has known at any time who was agent, or who was going to be agent, or anything about it. They said at one time there was a man who was appointed as agent, but then said he would not accept the position, and we did not know until a very short time ago who was our agent. Since Mr. Wilkinson went out we have been practically without an agent. It was a common thing for the people there to say, "Who is the agent there now?" "Oh, nobody knows." They think Holman is going to be agent, or somebody else. That is the way it has been ever since Wilkinson went out.

A MEMBER. How long ago was that?

Mrs. TIBBLES. I do not remember; a little over two years, I think.

A MEMBER. Does the agent when appointed reside on the Omaha Reservation, or somewhere else?

Mrs. TIBBLES. This agent is at the Winnebago Agency; he lives up there.

A MEMBER. How far from the Omahas?

Mrs. TIBBLES. I think about six miles.

Mr. ELLIOTT. I would like to ask you about the leasing of the land. Miss Fletcher said something about the leasing of the land by the Indians being injurious; that there was danger of the white men wanting to lease the Indians' lands from them, which would result injuriously to the welfare of the Indians.

Mrs. TIBBLES. The leasing of the lands has made a great deal of trouble in the tribe, and the great majority of the tribe are against it. They have a cattle-ranch there now on the reservation.

Mr. ELLIOTT. The white men?

Mrs. TIBBLES. Yes, sir; my brother-in-law has it—Mr. Farley. Authority to him to lease this land was put through here in Washington two or three years ago, I

think. I do not know anything about that part of it, but I do know the majority of the tribes are against it, and also to renting lands for farms. For instance, here is a man who has six or seven children; he has 160 acres of his own, and he has scarcely any machinery to work his land with; it may be that the most he can work is 80 acres. All this other land belonging to his children has to lie idle and unbroken until the children are old enough to work it themselves. The Indians are very much afraid of having their lands taken from them. The whole tribe is opposed to renting the land. They are very much opposed to having this cattle-ranch there, and as a tribe are very much opposed to renting their lands to farmers. If, however, you go to any one man individually, and say to him, "I will give you so much a year if you will rent me your land for three or four years," the man will consent to it right off. Any individual of them would do it. It seems paradoxical to say that the man himself would willingly consent to it, and yet, acting with the others as a tribe, he is opposed to it. The individuals, however, do it for the purpose of benefiting themselves individually.

Another thing. The Indians do not know anything about holding property as a community. The land is the same to them as the air they breathe, the water they drink, and everything else that they have there individually, down to the spoon, the dish, the pig, the chicken, the horse. Each article, down to the baby, belongs to some member of the family. That is one reason why, when they have property in common from the Government, they do not take care of it. They do not care anything about it. It does not belong to them; but where they have gone, as I have known them to, to buy reapers and mowers themselves, with money they have earned, they are very careful how they use those things, because they are theirs.

MR. WILLARD. According to the Indian custom, where they cultivate the ground they do it in severalty?

Mrs. TIBBLES. Yes, sir.

MR. WILLARD. And that has been from time immemorial?

Mrs. TIBBLES. Yes, sir.

MR. WILLARD. There is no communism in the cultivation of the ground?

Mrs. TIBBLES. No, sir.

MR. WILLARD. This idea of holding land in severalty is as well understood by the Indian as by the white man?

Mrs. TIBBLES. Yes, sir.

MR. ELLIOTT. You spoke of the individuals being willing to lease land that they did not want to use themselves; I will ask you if you think they are competent to lease that land?

Mrs. TIBBLES. Yes, sir. If you deal with the whole tribe, or the councilmen of the tribe, you can cheat them out of almost anything they have; but if you undertake to make a bargain, or to trade with the Indian individually, he will haggle an hour for 10 cents more.

THE PRESIDENT. How much he is like the white man, after all. [Laughter.]

MR. ELLIOTT. How large a quantity of their land is occupied by the party who has this cattle-ranch lease?

Mrs. TIBBLES. I believe there are 22,000 acres in one section.

MR. ELLIOTT. Fenced in?

Mrs. TIBBLES. Yes, sir.

MR. ELLIOTT. What do they get for it?

Mrs. TIBBLES. Nobody knows. The tribe doesn't know what the expenses of the ranch are. One of the councilmen told me that when they were here the Commissioner told them that if they would let Mr. Farley have this ranch that Mr. Farley, at the end of a year, would put all the money on a table and divide it into two parts and give them half of it. Just before I came away they said that they did not know what they had been paid, or anything about it; that they tried to settle with the parties, but they could not bring them to a settlement; that they did not know what was bought and paid for, what the expenses were, or how much cattle was put into the ranch, or anything about it.

MR. WILLARD. Does this land occupied by the ranch include any portion of the land of the tribal reserve, patented in severalty?

Mrs. TIBBLES. I think there are very few pieces in severalty.

MR. WILLARD. Has there been any attempt made at the Indian Office to assert the rights of these Indians to the land in the hands of the cattlemen?

Mrs. TIBBLES. No, sir; not that I know of.

MR. WILLARD. The Attorney-General of the United States has laid down a rule that would clear them off of that reservation, and restore it to the authority of the tribe, and that is the authority that the Government is now acting under.

Mrs. TIBBLES. As far as I am concerned, I do not care anything about the ranch, or what they receive from the ranch. Nobody knows what they receive, or who receives the money.

MR. ELLIOTT. There never has been any distribution?

Mrs. TIBBLES. The tribe receives it, but it seems to me that it is a shame to have that land lying idle, and they receiving nothing from it; they do not get any good from it the way it is, and it seems to me that if it must be rented for the benefit of the Indians, it ought to be put up at auction to the highest bidder.

Mr. ELLIOTT. Are the lands around this Omaha Reservation all taken up by white settlers?

Mrs. TIBBLES. Yes, all around the reservation.

Mr. ELLIOTT. The land is worth what, out there?

Mrs. TIBBLES. Farming land around there has declined a little this last year. Land this year is assessed on an average of \$9 an acre. You never saw such a rush as has been made there; there are four or five men on every piece now.

REMARKS OF PRESIDENT EDWARD H. MAGILL, OF SWATHMORE COLLEGE, PENNSYLVANIA.

Mr. President and ladies and gentlemen: I would like at this stage to say a word in regard to a matter that I deem of very great importance. I would not bring it to your attention at this time if it were not for the fact that it will be impossible for me to attend the sessions to-morrow or this evening.

I have very great sympathy with what was said by our friend, in regard to the importance of missionary labor; on this Indian question here in the East, above all other places in the United States. Since the morning session I have visited the Indian Department, and have examined one of the bills which I came to Washington largely to examine. I refer to a bill pending before the House in regard to the allotment of the land of the Senecas in the State of New York, in severalty. A more adroitly drawn bill, a more ingenious device to cheat the Seneca Indians out of their land, was never drawn up by any body of men.

That bill begins by arranging for the allotment of lands in severalty exactly according to the Dawes bill and embracing the twenty-five years' restriction clause. That seems all right, plain, and fair, to provide that no Indian can dispose of his land until twenty-five years have elapsed. All that is in the earlier portions of the bill, but when you come to the tenth section—I call the attention of the members of the conference especially to that—when you come to the tenth section you find there a clause introduced to prevent the bill from going into practical operation until the expiration of a year. The whole scheme was devised in the interest of a company of men who are trying to get every foot of land away from the Senecas in New York, and before the expiration of one year, if that bill is adopted, every foot of land will probably be taken from them by this company. They can do that by the very terms of the bill.

I have felt it to be my duty to call the attention of this body to the bill. Doubtless some of you were already aware of the purpose of the bill; but I want the whole body of this conference to turn their attention to defeating in every legitimate way possible the passage of that bill.

General WHITTLESEY. Do you mean the Ogden Land Company?

Mr. MAGILL. Yes, exactly. The Ogden Land Company will, by the tenth section of that bill, get entire control of that land. The bill was drawn in the interest of the Ogden Land Company. You have heard here from our young friend, who has just taken her seat, how every one is attempting in every way possible to cheat the Indian individually; now here is a grand scheme which it is proposed to have adopted by the House of Representatives to steal everything from the Senecas as a tribe. I hope every means will be taken to prevent the passage of that bill.

Mr. WILLARD. Allow me to state in response to what that gentleman has said, even independent of the objectionable section of that bill, the moment that the Seneca Indians part with the possession of those lands, go off of them, or the moment their tribal relation is dissolved, the title of the Ogden Land Company becomes perfect, and Congress cannot prevent it. You have got to keep them upon that land, you have got to keep them in a tribal condition, or you must turn them over to robbers.

Dr. BLAND. One word more; I have not heard the National Indian Defense Association called upon for any report of its work. I should be glad to have Judge Willard, as a delegate from that association, furnish us with a statement.

The PRESIDENT. The conference, I am sure, would be glad to hear from Mr. Willard, of the National Indian Defense Association.

REMARKS OF MR. WILLARD.

Mr. President and ladies and gentlemen: The National Indian Defense Association is just entering upon the second year of its existence. During the past year much has been done by us, and we think we are entitled to congratulate ourselves. Last winter we offered resistance to a series of bills before Congress which we regarded as unjust to the Indian; as a denial of his rights in his relations with the

Government; as inconsistent with his interest, and altogether in the interest of those who desire to limit the patrimony of the Indian down to the smallest number of acres, and give the rest to the white men. Among those bills was the one to which reference has here been made.

In going over the field we find that the work we have to do is earnest, difficult work; not a tea-party by any means. The Indians are being stripped, as I have said, of their patrimony. Millions are now due by the Government to the Indians, and yet up to this time if an Indian tribe wants to get a claim adjudged in Washington it has to go and barter away a large percentage of that claim. The settlement of the accounts of the Indians is intricate, and requires time and patience. We resolved we would do some work as well as talk, and our association appointed an attorney who made it his business to take charge of every case in which the Indians are interested; to investigate and pursue it as far as it could be pursued. We have a number of important cases submitted to us and have effected settlements with the Government for very large sums of money. I am happy to be able to say to our friends from Omaha that we stand ready to serve them, and every other interest of every other tribe to the extent of our means.

We have a large membership. It has greatly increased during the past year. It embraces between 200 and 300 of the Indians of the Indian Territory; nearly all of the ministers in that Territory, and a great majority of the missionaries. People who live right on the spot and know all about Indian matters are with us. We come to speak for the Indian, and we have a right to speak for him. Our hearts beat with his heart. We think his thoughts. We do not stand before you as devising a certain line of policy which it would be well for the Indian to adopt, but we simply speak out his great heart. We desire to have him given a chance to be a man, and a man in his own way.

The troubles that the Indians have encountered in various ways have brought our society into existence. The public having become tired of the load of carrying these Indians; tired of the obligations imposed upon them by ignorance and willfulness, had seized upon the flippant expression of "let us throw it all off, root hog, or die."

Noble man, who stands as the advocate of the expression of such a sentiment! I have heard it said a thousand times in reference to the Indians, "throw off the load;" "break up the tribes." I refer to the characterization given by a leading educator here. "Break up the tribes; scatter them through the populations. Let the Indian come in competition with the sharpers until he is as sharp as they are." God save us from that kind of Christian civilization. Why, if the greatest anarchists in the universe; those who seek to extinguish every germ of human progress should stand up here in the place occupied by that educator, wishing evil, and the worst of evil to the Indian, what would he say? "Break up his reservation; scatter him among the people; let him come in competition with sharpers until he is sharp as they are." And yet that is the language that has been uttered on this floor to my utter surprise. It was to repudiate that that we came into existence. I am not going to tell you what our principles are. Thanks to that power that brings up the truth in most potent form, we have had a noble illustration of the principles from the revered gentleman who comes here from the British Columbia.

Isay, let the Indians stay together in their communities; nurse them, but take away the political power. As the reverend gentleman says, Great Britain lets her Indians alone; does not interfere with them.

The PRESIDENT. The British Indian, though, as I understand it, is a British subject and a citizen?

Mr. WILLARD. I do not know whether he has British citizenship or not, but he has succeeded in obtaining manhood under a system which, if it result in productive manhood here, I am quite indifferent as to his political protection.

Mr. DUNCAN. The Indian in British Columbia is simply a slave; he has no rights whatever. It has been in spite of the Indian act, and in spite of the Government altogether that this community I have spoken of has grown up to be a self-sustaining, self-supporting, and independent community.

The PRESIDENT. I would ask Mr. Duncan if nine-tenths of all the Indians in British America are not citizens; whether they do not own their lands in severalty, and whether they are not doing exceedingly well?

Mr. DUNCAN. I am not aware at all of what the law is in British America, but in British Columbia the Indians have no such privileges.

The PRESIDENT. Do you want to invite us, Mr. Duncan, to keep our Indians in the same condition they are in now. Are you in sympathy with what General Willard has said?

Mr. DUNCAN. I am in sympathy with treating the Indians as men, and in keeping them as Indian communities. I do not believe in their being scattered among the white men, because they are weak and they will go to the wall. They are not in a position at present to cope with the white man. First, bring them up to manhood;

teach them how to maintain themselves, and then send them out into the world. They should, in their present condition, be treated as children are treated by parents until they reach manhood. In British Columbia, I found in the 50 men I had that there was a little germ of life; they had gotten the seed of life in them. There was an aspiration after a better life; they had gotten to know the God who could help them, and to look up to Him. We started, and we grew. Gradually we asserted our position by accumulating all the appliances of civilization. We had law. I organized a native council. This native council managed its business as well as the council in Washington could. I organized a native police force. In every way they managed their own little affairs.

Therefore, I say, if you want to develop the Indians you must keep them in communities; don't divide them upon different portions of land, and scatter them away from civilization. Becoming thus isolated, they will feel themselves cut off from the world, and that will not tend to develop them. You cannot make all of them farmers any more than you can make all white men farmers. Have a community, and some of them will become blacksmiths; some farmers, some tinsmiths, some shoe-makers, and others will follow other of the different trades.

I will state that the Government of England has declared that these Indians have no rights in the land except such as may be accorded them by the charity of the Crown of England. They, therefore, are allowed to use the land here on which their forefathers lived, and on which they were born, by sufferance. In view of this condition of affairs they are bordering on a state of desperation, and that has led me to come here at this present session of Congress and see if I cannot get permission to have them transfer themselves to the Territory of Alaska. There seems to be no difficulty with the Indians, it is all with the white man. The insatiable greed of the white man leads him to desire to obtain all that the Indian has, and if he cannot get it without law he will have a law enacted which will enable him to get it. That is the condition of things in British Columbia, where there are about the same number of white men in the province as there are Indians. This is a fact. The British Columbia Government represents about 30,000 white people, and there are 30,000 Indians in that same province. I do not know how many millions of acres there are in British Columbia, but I know this, that while there are 30,000 white people and 30,000 Indians, the Indians were to have just 2 acres a head—that is, 60,000 acres in all—of forest, lake, and bog, while the white man was to have the balance. And yet, notwithstanding this, the Indians are told that even 2 acres do not belong to them; that it has been given to them out of the bounty and the charity of the Crown of England. That is what has led the Indians to say, "After all we have been told by good and great men among the missionaries; after we have been told that we are on the right track when we accept the religion of the Bible, and follow the steps of the white man; all at once we are brought face to face with injustice, wrong, cruel wrong; and when we ask if we may have the same privileges as white men when we adopt their laws, we are told we cannot have them."

When the Indian has developed in the manner he has, in the little colony of which I have spoken, what a shame it is to say that now the Government, the Government of the people, is the difficulty, is that which will not only hinder further progress but which will destroy all that has been attained up to this time. We are now endeavoring to get these people into a Territory where they, perhaps, will not be disturbed in their comfort and future happiness. I will simply say this, that it depends entirely upon the success of my visit here whether the result shall be war or peace; whether these Indians will go back to their barbarism, or whether they will join those inclined to war. Whether these poor people will be dragged down again to shed man's blood rests upon the proper determination of the question as to whether the insatiable greed of the white man to possess all that the Indian holds shall be allowed to prevail or not.

MR. TIBBLES. Wouldn't this whole difficulty be settled if these men were put on legal status exactly the same as white men are?

MR. DUNCAN. Yes, that is what we want.

MR. WILLARD. Do you want anything more in order to insure complete success than for the Indians to have title to their land?

MR. DUNCAN. All the Indians want is this, to feel a secure tenure of the land on which they live; to feel secure in the buildings that they erect, and that the industries they establish may continue to be theirs. We have been earnestly struggling for many years; by the most persevering efforts I have succeeded in establishing branches of industry among these Indians which have enabled them to support themselves, and yet they have not the merest shadow of a tenure to their lands, or to their industries, for that matter. Let me state an instance in point. The premier of Canada, Sir John McDonald, went this last summer into British Columbia and sold an Indian reservation there for \$60,000, without even consulting the Indians who lived upon it; nor did he even consult his colleagues in the Government, but simply, as an arbitrary

measure, took the matter into his own hands and sold the land to a private citizen for \$60,000, that sum being about a quarter of its value.

Mr. TIBBLES. Is there any possible way to secure this tenure that you speak of to the Indians except by placing them on the same equality before the law as the white men, for you cannot whip Great Britain?

Mr. DUNCAN. We cannot get those rights; that is what we want. The Indian simply wants the same privileges, the same laws, the same immunities as the white man, and he will pay the taxes the same as the white man.

Mr. PRATT. The picture that Mr. Duncan has drawn is a very beautiful one; he certainly is engaged in a grand work, and has accomplished wonders, but I would like to ask him what would become of that community to-day if the head were taken away.

Mr. DUNCAN. I am very happy to answer that. Had I preached W. Duncan it would have been so, but I preached Christ, and in the strength of that Gospel, that has done so much for the white man, I can safely leave the Indians there. I assure you that we have at the present in that community as substantial and Christian men and women as are to be found among any community of white people. They are now in a position to be left to attend to their own affairs, without any assistance from me.

Mr. PRATT. I would like to know how Mr. Duncan reconciles what he has been telling us in answer to my question with what he said a little while ago that upon the success of his mission here depended whether they would have war out there or not. I can not see the consistency of these two statements. He is here to do something to prevent war, and yet if he is taken away everything will go on all right.

Mr. DUNCAN. I will tell you that for five years this community has been put into a very difficult position. It has been persecuted, and their progress has been impeded, in fact almost stopped. Last year three of them were deputed by the community to visit Ottawa with me. We went there. These poor people supported the families of these three men who went away while they were absent. We spent three months at Ottawa. Promises were made by the Government that so and so should be done. All these Indians asked for was for justice. They wanted the survey that had just been made adjusted. I stated at Ottawa that these people were not like other Indians, receiving subsidies from the Government; that they had to fight their own way, and that all they wanted was to have their surveys properly adjusted. The officials promised certain things. These promises were simply shelved and nothing done. At last the Indians were driven to a sort of feeling of desperation, and about two months ago, while I was away at Victoria, a ship of war went up there and arrested eight of them. And for doing what? Nothing more than any white man would have done if placed in a similar position. These three Indians that went as a deputation to Ottawa last year represented to the Government that the survey commission had been up there, and without consulting them had made certain lines in reference to their reserve, which lines were found to be, when the Indians returned and had thoroughly looked into the matter, very incorrect and injurious to them. Therefore they wished the reserve commissioner to return, and they would show him where his mistakes had been made. We expected him to come, instead of which, last autumn, a party of surveyors arrived. The Indians naturally protested. They said, "We have represented the matter to the premier; here is his letter, read it, in which he promises this, that, and the other shall be done, and yet nothing has been done. Therefore we ask you not to make this survey, as it is not right." The surveyor wrote a report to Victoria that he was obstructed, and a man-of-war was sent, and eight of these men were put in prison. These eight men are suffering for what eight hundred would have done—endeavoring to stop the reserve being surveyed on wrong lines; lines represented to be wrong and acknowledged to be wrong by the head of Indian affairs. Therefore it is that these Indians want, if possible, permission to go over to the border of Alaska, where they may have the benefit of the laws of your country.

Now, as a direct answer to Mr. Pratt's question, the Indians have intimated to me that if they are not allowed to go to Alaska and have the privilege of settling there and becoming free men and citizens of that country, they will leave the place where they are and join the interior Indians, where they feel they have a position of strength, and where they will be able to cope with the white man, with the robber, with the man who does them an injustice. I was told by my Indians that the other tribes of Indians that were still uncivilized were urging my people to join in a defensive war. I am still hoping that we shall be able to bridge over the difficulty, and let these poor people know that there is still in our Christianity that which they can grasp; something that is tangible; something that is not merely a theory of religion, which will leave them to fight all their battles by themselves, but something that will reach out to them a helping hand, and enable them to remain as they are now, a happy and self-supporting people.

Suppose I should have to go back to these Indians and say, "There is no room in America; the white man has turned his back upon you, as England has." What will be the effect? What will these people then do? Are they to be left to live upon lands

on which they feel they are merely by sufferance of the Crown of England? I saw no man living could exist under such circumstances and be content and happy. What they will have to do if they cannot go to Alaska will be to go up the river and join these other Indians. Whether that will result in war or not I cannot tell.

The PRESIDENT. It might be well for me to make an explanation right here in reference to my inquiry as to whether the Indians in British America were not British subjects. In talking not long since with the minister of the interior, he wanted to know why we did not do with our Indians as they did in Canada. He said you drive the Indians before you and keep them in communities. In our country, when civilization reaches an Indian tribe, it absorbs the tribe and they become citizens and British subjects, and they are just like any other Canadians. When Lord Dufferin made that wonderful speech at Victoria, after referring to the Indians of British Columbia, he said, in that wonderful appeal to the people, "You must do for these Indians as you would do for yourselves. There will be no peace for you until they become citizens of the Crown and British subjects, and have their own homes." I had a conversation with him in New York, and I have never heard a man voice my sentiment better than he did.

REMARKS OF PRESIDENT GATES.

Mr. President, and ladies and gentlemen: This is a great subject involving important social relations; we must, therefore, expect and accustom ourselves to an honest difference of views among those who are interested in the solution of the problem that is presented to us. There will be those, of course, who will take a more or less narrow-minded view of the subject, and say, "I have the whole thing in a nutshell," and then again those who are of a despondent nature, and say, "It is too difficult a question to solve, and we cannot do anything about it." Now, we want the views of all, whether they concur or do not concur with our own. Therefore I, for one, welcome the efforts our friends of the Indian Defense Association, although their views are diametrically opposed to those which, in the light of all history and experience, I maintain are the correct views.

I do not propose to say a word about the rather contemptuous allusions made to Captain Pratt's remark about separating the Indian from his tribe. Captain Pratt is too well known; his practical Christian work for the Indians is too well known for this audience to think for a moment that he is to be put upon trial for a mere expression, the intent of which was so manifestly obvious to us all. [Applause.] He certainly does not need any defense at my hands. You all know him, and know him well, and I do hope that before this conference adjourns we will hear from him often.

Now, I think, to take a man who is not learned, who has had no experience with civilization, and put him amongst civilized men where he will learn by attrition, put him in a position where he must mingle with other men and become accustomed to their thoughts and their ways is doing that man a great kindness.

I hope we will not permit ourselves to have our attention drawn aside by collateral issues, and thus lose sight of the grand central principle, the object we all have in view.

Dr. Duncan has, in very forcible and eloquent language, made known to us to-day the great success that he has achieved among the Indians of British Columbia. He has shown us what can be accomplished where you have a good and earnest man working in behalf of his brethren; preaching Christ; instilling Christian principles, and at the same time enforcing such with good sense; making practical his teachings; looking after the wants of the men; supplying them with saw-mills, and with other means of providing for their necessities. The attempt has been made here to claim that his great achievement illustrates the advantage of the policy of Indians holding land by tribes instead of by severalty. The attempt to enforce an argument in favor of that system by the work that Dr. Duncan has done, is, in my view, most unjust to him, and I protest against it.

Neither is it just, on the other hand, to conclude that because in one case, as in the instance of the Omahas, who are holding their land in severalty, that the Indians have slipped a little, have slightly tumbled, that therefore such indicates a failure of the scheme. Such result merely repeats the universal experience of the race.

I was surprised to hear a gentleman of the legal ability of our friend who has just spoken (Mr. Willard) allude to holding land in severalty as that "tinkering process." Where is his knowledge of history? What relief it was to hear that Indian (Mr. Given) speak of the Middle Ages. One would think, to hear the learned counsel talk, that we had never had any experience behind us. A tinkering policy that has brought us out of the forest of Central Germany, through a long line of English civilization, and led us out of the holding of land by savage communities into the light of civilization.

Mr. WILLARD. How long did that take; didn't it take hundreds of years?

Mr. GATES. Of course it took some time.

A great deal has been said as to the machinery by which these Indians can be made men of. Now God makes a man to begin with, and the Indian is a man. I tell you where I think there is machinery by which these Indians can be made men. It is in those safeguards by which we, as citizens of the United States, have surrounded ourselves and our property before the law. It is by precisely that machinery that I would seek to unmake the Indian and to make him over into a citizen. A few days ago Captain Pratt came to our city and brought with him eight of his Indian boys. After a short speech from him, two of those boys took the platform, one to act as president and the other as secretary of a debating society which had been formed at Carlisle. The young Indian who presided is a member of the Typographical Union of Washington, being the first Indian ever to be admitted into such an organization. The question selected for the discussion was, "Resolved, that all Indians should be exterminated." Members of the society were called upon to speak from different portions of the hall, they being scattered among the audience. One Indian boy, after making a blood-thirsty speech in favor of exterminating the Indians, concluded by saying that if necessary, for the sake of his race, he would be the first Jonah to jump into the Pacific and be swallowed by a whale. Whereupon the Indian boy who spoke next upon the other side called attention to the fact that there stood a red man who was ready to die for his people, and that such a man as that was worthy of being preserved and admitted into full citizenship.

A tinkering policy to allow such men as that to hold land in severalty; a tinkering policy to separate men from these masses where civilization never finds its way, and make Christian citizens of them! If such be a tinkering policy, for God's sake let us have this tinkering policy observed with regard to the Indians.

There is no use in imagining that we can keep any set of people here entirely outside of American life and have such exclusion result in their benefit or in ours. One of the greatest dangers that threatens our northwestern civilization is the coming in of one or another of the races of Europe and forming those little communities to which our attention has been called, where men hold themselves aloof from our national ideas, and thus fail to become fully imbued with American principles.

We say that the time has come for all Indians, whether on the Indian reservations or elsewhere, to begin to accommodate themselves to American life, and we trust our friends in the Territories will be wise enough to see that before it is too late.

Now, with regard to the Indian Defense Association, I will say that the most of them do not agree with the speaker (Mr. Willard) who has just taken his seat. We know that most of them do indorse Senator Dawes's bill.

We all have the interest of the Indian at heart. I am not hostile to any one personally. I am only hostile to the idea of opposition; we have this thing in common. We all want to see the rights of the Indians secured, and so far as our friends in the Indian Defense Association are concerned, they did secure to the Indians most important rights during last winter, and they are entitled to the highest praise.

The practical lessons of the months and of the years and of the centuries ought to be heeded. They tell us inevitably that a people in order to be led from barbarism to civilization, will have to have some slips, some falls, and therefore we ought not to be discouraged with any that may occur in carrying out our lines of policy. In answer to the question of Judge Willard as to whether we were brought out of the woods of Central Germany by the efforts of one year or through many generations, I will say that 60,000,000 of enlightened Christian people in this country, after two hundred and fifty years of study of the Indian problem, and after five years of awakened public conscience, should be able to act intelligently. The question is, cannot we devise some better plan for these people than to leave them to begin over again the barbarous life they have been leading? Let us learn by the lessons taught in history; don't let us dally with tribal relations.

REMARKS OF SENATOR DAWES.

MR. DAWES. Mr. President, I very much regret that I was not able to be here during the day, owing to some miscalculations I made about the time. I had made engagements at the Capitol which rendered it necessary for me to be there during the entire day, and so I have lost the pleasure and the instruction which would have been afforded me by an attendance on your meeting and which I had counted very much upon.

To be called upon just at the end of your session to speak upon a matter which is so interesting to you, I labor under the difficulty of not knowing what has happened and what has been said, or what you want to know. I am really out on the desert, and if I should undertake to make a speech to you I might go over what has already been disposed of and settled, or I might talk about something that none of you care to know anything about. Therefore, if you will excuse me from any such erratic performance to-night, I will only talk to you about what is most in my mind, believing that we have a common purpose and that every thing which is in the mind of earnest men,

which is of importance enough in their judgment to occupy their thoughts, should be given expression to, and thus be made to contribute to the common work that we all have in hand. At the meeting at Lake Mohonk I expressed a good deal of apprehension about the condition of things, so far as legislation was concerned. I am happy to be able to say that since that meeting there has been a very happy and gratifying improvement. The principal measure—that upon which friends of the Indians have counted very much as working out to some extent, or as furnishing what is necessary to work out, the problem of making the Indian a self-sustaining citizen of the United States, has passed the House of Representatives. At that time it was very problematical; I thought it was very doubtful whether the measure would get through, but a very commendable change of opinion has come over the House, attributable, I have reason to believe, to efforts which are to be traced—like almost every other good that has come out of this work—to the conferences that we have had at Mohonk, and to the interest which the ladies' associations have taken in this matter. [Applause.]

I saw here during December quite a number of the earnest and active ladies whom I met there, and whom I have met on other occasions, working very hard to bring about the result that has been obtained. The bill has, however, undergone considerable changes in the House of Representatives. The Committee on Indian Affairs of the Senate have spent this day (and that is the reason I have not been here) considering the amendments to the bill as it passed the House. The next step is to bring these amendments before the Senate for consideration. If the Senate should agree with the House as to all or any of these amendments, the vote of the Senate settles that particular amendment; if they should think, however, that on the whole the best way is to send them all to a committee of conference, which is the usual method in such cases, a committee of conference will be appointed in a day or two. The amendments, with one or two exceptions, have been found by the committee of the Senate to be of so unimportant a character as not to change essentially the character of the bill. There is one, however, which troubles the committee considerably. The House, whether designedly or not, have eliminated from the bill the individuality character of it. As the bill went to the House from the Senate it clothed the President with power to deal not only with the tribe, but with any member of the tribe, whenever in his opinion the conditions set forth in the bill were applicable. The House has struck that out; whether designedly or because those happening to have charge of the bill did not appreciate the scope of the bill, I cannot say. I have seen no discussion upon the subject, and therefore I do not know what prompted that change. The committee on the part of the Senate, however, deem that a very vital feature of the bill, and will endeavor to have it preserved. The original idea of the bill was to meet this condition of things. Up to the present time no man in the Government, no officer of the Government is authorized by law to treat with an individual Indian. He can only treat with the tribe or tribes. It is the belief of many that the time has now arrived to introduce a policy of taking each individual Indian according to his status and capacity, and as you find him, so deal with him, if you are to make the Indian a self-supporting citizen of the United States. If in dealing with the Indian you legislate and so work with him as to lead him nearer and nearer to that point, you carry out the idea of that bill, and as I understand it, the great prevailing sentiment among those who are trying to deal with this question according to what is termed a new policy. In that way you get along with the troublesome question, "What you are going to do with the tribal relation." There are those who feel as if this kind of an enactment is very severe, and like uprooting the very hold which the family and the community have among the Indians in this tribal relation, or as if rending it all asunder by force.

There are those who feel as if it could not be done; that the moment you undertake to do it you set the Indian in self-defense against it. The idea of the bill, however, is that we can accomplish that result without any violence; without any controversy with the Indians; without trenching upon what humanity itself says is fair dealing between man and man; that we can do it by taking each individual Indian and leading him out by degrees from under the control, the influence, and the ligaments, if I may use that phrase, that bind the tribe in such a way that they can, as individuals, do nothing.

The purpose of this bill, as it went through the Senate, was to authorize the President of the United States, whenever in his opinion any tribe of Indians or any member thereof—that little phrase in there does not sound so very significant as it really is—is so far advanced as to give reasonable cause for belief that he can be made to sustain himself; to take the reservation or any part thereof, have it surveyed into farms, and put this individual on it. The idea is to proceed just as fast as the benevolent world, the educational world, and the instrumentalities that the Government will furnish in the line of advancing the Indian in civilization, to put him on a little farm under such safeguards as will keep the farm for him, and take care of him. The idea is to take the Indians out one by one from under the tribe, place him in a position to become an independent American citizen, and then before the tribe is aware of it

its existence as a tribe is gone; it has melted away, because those who make up the tribe have gone into other business. This course relieves the fears of those who are apprehensive of a violent rupture of the ties which bind these Indians, superstitions or otherwise. Now that feature is eliminated without design, I think, from the bill, as it has come back from the House.

Another amendment has been made. The House has struck out the President of the United States and substituted the Secretary of the Interior. The idea of the bill was that the President of the United States should be responsible for the administration of Indian affairs. He is the responsible head. It is his administration, and the character of it is the character, so far as it is concerned, of his administration, and while nobody doubts that the President will do this work through the instrumentality of the Interior Department, yet, if affairs go wrong, with the power originally vested in the Secretary and not in the President, the President can say, if appealed to, I have no power to give direction in this matter; you took the power away from me and put it into the hands of the Secretary of the Interior. The power ought to be in the head of the administration. There should be but one head, and that head should be held responsible by the American people for the administration of public affairs, and just so far as you take the power from him, or just so far as you divide it with others, you destroy responsibility, and you are sure to bring demoralization, conflict, and disagreement as to policy and as to measures. Those two features of the bill are very essential. Whether I am correct in suggesting that the House did not see the effect of striking out that provision, or whether it was designedly done, we have to contend with it. For my own part I have some doubts whether the bill had better become a law in the shape it is now or not. I think I see in it seeds of very bad administration, but I am not going to let go my hold of it until twelve o'clock on the third day of March, unless I get those features out of it. [Applause.]

I say to you, my friends, that I have the utmost confidence that within three weeks at most it will, after all in the main, become a law as we shall want it. But ever since the prospect of its becoming a law has been before my eyes, I have been confronted with the idea of what next? What is to be done next? Suppose it become a law just as we want it, what is the thing next to be done? Are we to step down and say that we have enacted this great work into completion? You have been connected with a good many benevolent enterprises and you know how that is. In connection with the temperance cause people got an idea that if we could only get a law passed that would be all that would be required to be done.

I have been at work myself sometimes amongst temperance men to get some sort of prohibition law passed, and when we get the law have known our friends to sit right down and fold their hands. I never knew any good to come from any such course of action. I am greatly oppressed, under all the circumstances that surround us here, and favor all that the bill requires, with the feeling that it will be considerable of an undertaking to get the people of this country to feel and understand that instead of having been relieved of any effort toward making the Indians that self-supporting citizen of the United States which is written across the door of our committee-room, it has brought upon us—I am not speaking as a legislator now, for I hardly know what more is required in the shape of legislation—it has brought upon those who are to administer the law, and those who are to give character to that administration, and those upon whom, outside the administration of that law, devolves a duty to prepare the Indian for the operation of the law, such new duties, and such new requirements, that unless we comprehend it and feel it as a living principle, after all, it would have been better that the law never should have been enacted. Let me try to illustrate this. The first thing it does is to put all the power to treat either a tribe or an individual Indian in the hands of a single individual. If he be a good man, a clear-headed man, comprehending the purpose, and feeling it to be a purpose that calls upon his best efforts, all is well. But he does not perform the work himself; he cannot do it; he does it through agencies, through individuals. If he is the President he has to do it through the Secretary of the Interior; the Secretary of the Interior has to do it through the Commissioner of Indian Affairs, and the Commissioner of Indian Affairs through fifty or one hundred subordinates, some here, some there, some way off a thousand miles beyond his supervision. The good that it will accomplish depends upon the character of all these people who are to carry out its different provisions. The man with the power, whether it be the President or Secretary of the Interior, is first to determine whether the individual is a suitable individual. Suppose he be indifferent; suppose he be one of those men who do not know any difference between Indians; suppose he belong to that class, growing fewer, thank God, every day, who say that the dead Indian is the best Indian; you can understand at once that undertaking to deal with the Indians in that kind of spirit under this law, is fatal to its operation. Then he has to judge with regard to the reservation; he is clothed with authority to take such reservation, or such part of a reservation as, in his opinion, is suitable and proper for putting the Indian on; suppose he either belong to, is in sympathy with, or is under the influence of the class of men who want

the best land of the Indian for some other purpose, and should think the best thing to be done with the Indian would be to take him off into the mountains on his reservation, or some poor part of his reservation, and take the best of it for some other purpose, you see at once what would be the result. I hope I do not tire you, my friends, but I am very earnest about this thing, and I do not know but I shall weary you before I get through. You should not have gotten me up here. [Several voices: Go on.] Suppose the Secretary does not belong to that class, but unfortunately the men that he is under the necessity of asking to administer that law do belong to that class. Don't you see that the Indian is liable, under this very law that we have gotten up, to be robbed; to be packed off onto the poor part of his reservation?

Another portion of the bill authorizes this individual, either the President or Secretary of the Interior, as shall ultimately be provided, whenever, in his opinion, the best interests of the Indian require it, after the individual allotments have been made, or sooner, if in his judgment the interests of the Indian require it, to enter into negotiation with the Indians for the purchase of the rest of the reservation. Suppose that a certain reservation is a very fine grazing country, and these men go and pack the Indians off into a corner of it, and then negotiate with them out in the corner for the rest of it, don't you see how much of the future of the Indian, the success of this idea of giving him land in severalty depends upon the character of the men who talk with him, and upon the honesty of the interpreter between him and the white man.

Now, go a little farther. Suppose it has all gone well thus far; suppose the Indian has his land; suppose he has honest good faith, his just choice of the best of the land; suppose he has left his tribe and comes out into the world; who is going to stand by him and hold him up until he can stand alone? Who is going to put a little roof over his head while he can plant a hill of corn, or tell him how to plant it? Who is going to teach him how to walk, how to talk, and how to deal with white men? You make him a citizen; you put him on a piece of land as if he were a grown up man in more senses than in the inches that measure his height; as if he be grown up in intellectual capacity, sagacity, and experience, all of which are lacking in him to-day.

So that, my friends, on all sides of this bill, at every step, if it be enacted into a law, it seems to me as if the whole enterprise—if I may use a word on such a lower plane as that—the whole plan of salvation (I guess I will use that expression) is launched upon a sea, and if there is no rudder, no compass, no experienced and honest and trustworthy helmsmen, how is he to be guided to a harbor of safety? If every sailor on deck is not true, how can he keep his rudder true?

These things trouble me very much, and almost at the last moment, when I see this bill so near the end, I begin to fall back and ask myself seriously, whether, after all, too much risk is not being taken with him, because if the bill become a law, and is administered in bad faith, and by bad men, it first wipes out all of the heritage of the Indian, and then it scatters him among our people without preparation for citizenship, and without the capability of maintaining himself, really in a worse condition than he can be in now.

I am told by my friends that I am accused of always looking on the dark side, and it may be there is danger of doing so, but I throw this out for your consideration. At the same time let me say that nothing has happened as yet to give occasion for distrust or discouragement. Everything has been going on, so far as I can see, properly enough, and with proper comprehension of the responsibility that is upon us. I sent a copy of this bill to the Interior Department as it came from the House, and I have had the honor of having some valuable suggestions come back to me from the Department, suggestions indicating an anxiety to get the bill in the best possible shape. I do not say what I have said from any other motive than that every one of us may take care to see to it that if it become a law, it does not fail of its possibilities by any lack of interest or of effort on the part of those who have been instrumental in having it enacted.

I want to have our friends understand, as I have often said, and said so often that people almost expect to hear me say it as soon as I commence to speak, that after all, the public at large are to do this work. I was very much gratified with the report of the superintendent of Indian education which came into my hands yesterday. Assuming that the facts justify such a report, and I have no reason to question them, it is an exceedingly gratifying one; much better than I was looking for. I am sorry to say that the Indian appropriation bill, which reached the Senate to-day from the House, instead of meeting what he says, and what all of us feel, the increased demand for means to carry on the educational process and forces, which are more than anything else at the bottom of this whole thing, behind it, and pushing it forward, that it comes short of last year. The superintendent of Indian schools says that they can well use, and that the wants of the education of the Indians require, twice as much as was appropriated last year, which was \$1,200,000; the amount growing up within seven or eight years from \$20,000 to \$1,200,000; but now, for some reason or other, the

appropriation bill has come up to the Senate with an amount \$50,000 short of last year. It ought to be at least \$500,000 more. [Applause.] Whether that can be gotten or not, I do not know. There was one statement in the Commissioner's report that I could not have believed if I had not seen it there, and I suppose he would not have made it unless upon authority. He says the warrant at the Treasury Department shows that while the Interior Department has had \$6,000,000 to take care of, to educate, and civilize the Indians, the War Department, in subduing and holding them in subjection by force of arms, has spent the last year \$17,000,000. Three times as much money has been expended in putting the iron heel of power upon the Indian as has been expended in enlightening and civilizing him, lifting him up above all chance, or all disposition to violence in this country. Take half of that sum and spend it properly, judicially, and wisely in enlightening the Indian; showing him what is possible for him to do, and how to do it, and where to do it, and you will have no more wars with the Indians; you will have no more violence; no more cruel murders, either by white men on Indians, or by Indians on white men in retaliation. And yet the Congress of the United States will appropriate that \$17,000,000 without a word. Ask them, however, to appropriate half of it to render the expenditure of \$17,000,000 next year impossible, or unnecessary, and the economical mania that possess us will get the better of us at once, and we will say—we won't say, but we will be quite apt to take a course which will end just as this last year did. Oh, if we could have had last year half of that money that has been—not wasted, but used to support the soldiers in the mountains of New Mexico and Arizona hunting 200 or 300 Apaches. Oh, if we could have had half of it in the disposition and control of a little band of men with Captain Pratt at the head of them and General Armstrong behind them [applause], they would have conquered not only the 300 Apaches, but conquered the 264,000 Indians in this land, and led them out an army to be reviewed in these streets, if need be, at the close of all strife; an army of citizens of the United States, capable, willing, and anxious to assume the position and discharge the duties and claim the immunities of citizens of the United States.

Everything that I have said after all tends to encourage us in increased effort in the line of the policy which has been adopted; demonstrates its wisdom, demonstrates what it is capable of accomplishing, calls all along for increased effort, and gives assurance that if we are faithful unto the end, the end is near. This measure, I trust, will be a solution of the question which can be accomplished by this Administration, and in my opinion it will be the crowning act in it more worthy of remembrance than that of any other feature of administration that I can think of.

So, my friends, I come here to-night to tell you, first, that it is possible to lose all the benefit of this by indifference, or by the apprehension that you have accomplished it all when you have got a measure upon which you have set your hearts as capable of working out the result. With the passage of this bill you will only have gotten the instrument, that is all; the tools, implements of husbandry and of civilization—useless unless in somebody's hands, and only capable of accomplishing good when they are in the right hands. I wish to say to you that up until now everything is going as well as could be expected, although not so fast as you and I would wish it, but we must understand that we are carrying along not only the Indian, but we are carrying along public opinion, which, up to this time, has been in an altogether different direction, and holding back. We are to educate white men as well as Indians in this matter. We are to make it clear to those who have felt trouble about this question of the Indian reservation; those who have felt the sacredness of treaties, and that they must not be touched, that this bill is based upon the sacredness of treaty obligations, and that there is not a single line or sentence in it that trenches upon the sacred pledges of the United States to every Indian and to every tribe of Indians. [Applause.] There is not a provision in it that authorizes the President or the Secretary of the Interior, or any individual, to step a hair's breadth over Indian treaties and the most sacred obligations. There are some of us who believe that the great cause would justify us in going over them—right through them—but this bill shows a way of accomplishing that thing in conformity with the treaties. That is why the five nations in the Indian Territory are excepted from it. Under this bill they, their government and their lands are as sacred and as intact as the land of my friend here in Iowa, and can never be touched under it, because they have a treaty with the United States, supplemented by a patent to their land. There is not a treaty title in the United States that any man can find anything in this bill that justifies trenching upon, and yet if the bill is wisely administered it takes every Indian, by his own consent, takes himself and his family and marches them of their own will right out from under the treaty, or he may stay under it. He has his own choice.

I want to say this to those of our friends whom I see over in the distance there, who are troubled about the defense of the Indians' rights: I respect every person who stands up in defense of the Indians' rights. If I thought I had been engaged these years back in trying to get a bill through Congress that would violate any of the rights of the Indian; if I thought I had succeeded in coming so near getting

through Congress a bill that would authorize anybody to take a foot of an Indian's land away from him, without first his own voluntary consent, and second, a fair and honest compensation to him for it, I should think I had been in pretty mean business all of this time. [Applause.] And I want to say to those of our friends that they need not trouble themselves for fear that any friends of this measure have been engaged in any such business. If they can point out to the friends of this bill a single syllable in it that justifies anybody in trampling upon the rights of the Indian under treaty, or under statute, it will be removed.

I have kept you here longer than I expected, talking about something with which I am so full that I have got a notion that other people are just as much interested as myself. I congratulate the Indian commissioners upon their share in the advanced work. I congratulate the noble old Roman whom I see out there in what he has accomplished in showing us the way. Like the Moses who led the children of Israel out, so has Captain Pratt taken the lead in leading the Indian out from the benighted life in which he has lived for two hundred and fifty years in this land, struggling with wrong, struggling with injustice and spoliation, and seeking the poor remedy of retaliation for wrongs upon the weak and innocent. He has, like Moses, pointed the way, and led himself, and we never should have accomplished what we have but for him and General Armstrong, and the last words I have to say to-night are, God bless them for their work. [Applause.]

Professor Painter, the chairman of the committee appointed in the early part of the morning session, stated that the committee were ready to make a report. He said:

In making this report, Mr. President, we have a few suggestions to offer. I propose to reverse somewhat the order of the resolutions as they were presented, so as to present last the one resolution which has caused a difference of opinion in the committee, and may cause debate. General Porter will make a minority report covering the subject-matter of that resolution, or, rather, two, because the one necessitates the second. An objection to one would, of course, involve an objection to the other. I will ask when he makes his report that he be allowed a longer time than we suggest for the other speakers of the evening.

Our suggestion is that speakers be limited to five minutes, and that no speaker be allowed to speak a second time, provided there is any one who wishes to occupy the five minutes. We also suggest that when the resolutions are submitted to a vote for adoption or rejection, that this vote be taken by calling upon the different associations and organizations which have been invited here by the Board of Indian Commissioners, and not taken by a vote of the audience at large, so that while it may possibly not be so representative of the feelings of those who are present, it will be more widely representative of those we represent.

MR. GATES. I offer the suggestion that the vote be taken in both ways; first, by the representatives of the association and then by popular vote.

MR. PAINTER. We accept that suggestion.

The committee then read the report as follows:

Resolved, That the reports and other evidence laid before the conference indicate progress during the past year in many departments of effort for the improvement of the Indians. This evidence is found in the increased attendance upon schools, the enlarged membership of churches, the awakened interest of the people at large in securing justice to the Indians, in more liberal legislation by Congress touching their interests, and the wholly sympathetic attitude of the Executive in regard to the ends we seek.

Resolved, That the President is entitled to the thanks of the nation for his prompt, firm, and energetic action in protecting some of the reservations from the encroachments of cattle men and white settlers, and that this conference most earnestly desires that he will use all vigilance to maintain the integrity of all of them, especially those in California, against unlawful seizure.

Resolved, That the conference has learned with grief that in many individual cases Indians are despoiled of their lands by fraudulent means, and invokes the aid of the Government through its legal officers for the protection of Indians in all their civil rights.

Resolved, That the conference regards with great satisfaction the fact that during the past year more than one-third of the Indian children of proper age to attend school have been under school instruction for at least one month. We would press upon the attention of Congress the economy of placing all this class of children under such educational influences as shall prepare them for right living.

Resolved, That the gratification afforded by the liberal appropriations for schools and for farmers to instruct the Indians has been tempered with the regret that the system of appointments to the Indian service for partisan reasons in many instances defeats the good intentions of Congress, and that this conference would respectfully but earnestly ask that the President will extend the rules of civil service to the department of Indian affairs.

"Resolved, That as the fruits of the co-operation of the Government with the various religious bodies in the work of Indian civilization have been so abundant hitherto, we earnestly urge upon the Government an increase of this joint labor, so far as it may be compatible with constitutional limitations.

"Resolved, That we hail with much hope and pleasure the passage by the House of Representatives of the Senate bill providing for the allotment of lands in severalty under wise restrictions, the extension of the laws of the States and Territories over the Indians, giving the protection, rights, and immunities of citizens. That this conference memorialize the President with reference to the importance of making this bill a law by signing it after it has been amended so as to secure in the best way possible these ends. And that the President be urged to appoint those alone who are men of the highest character and undoubted qualifications to carry out its provisions.

"Resolved, That we express our unqualified condemnation of the permission tacitly given by the Government authorities to selfish men to employ Indians in exhibitions of customs belonging to their former savage state; we believe such shows mislead the public as to the present character of the Indians, and as to the possibilities of their civilization, thereby frustrating the good effects upon public sentiment of our Indian schools and churches."

General PORTER presented a minority report so far as relates to the last resolution.

The report is as follows:

"Resolved, That the first thing necessary in the solution of the Indian question is to secure their confidence by fulfilling our treaty stipulations with them; second, to educate them mainly on their reservations in our literature and industrial arts; third, to respect their rights to hold their lands in their own way until we can teach them that our plan is better than theirs, and that full citizenship in the United States is better than membership in a tribe; fourth, to recommend that all bills to open Indian lands to white settlement be laid aside until a commission shall have visited the various tribes, and reported to the Government what reservations can be reduced with safety to the Indians and with their consent."

MR. PORTER. I will state that I served on this committee as a member of the Indian Defense Association, and that in agreeing to the resolutions which have been reported by the majority of the committee, I used my own judgment in regard to all excepting this resolution in regard to the division of lands in severalty. Upon that one question only, I think, the Indian Defense Association differs with the committee, and I differ personally as one of their representatives. I regard this last resolution as relating to the material question. Whether or not the Indian is to be preserved, depends upon what you do with his land; what laws you establish for his government.

I get up to talk before you with a great deal of reluctance and diffidence. I am opposed to the allotment of lands in severalty to any individuals, or the extension of the laws of any State or country over any Indians at present. I will give you some reasons why I am opposed to it. In the first place I will say that what I may have had to say has been largely curtailed by what Senator Dawes has said. He has pointed out to you the difficulties. To me those difficulties are insurmountable, from my view of the Indian question. To say that they could be carried out in good faith, and that every agent that your Government appoints to administer and carry out the provisions of this act of severalty, will do so, is ascribing to your people a higher virtue than I have ever given them credit for. [Laughter and applause.] I speak as an Indian. I have not the slightest doubt but what the persons who have thought this measure out—and it has been well thought of—have considered all these points and the difficulties, and a good many more have made an effort to provide against them, and yet I will tell you that which every single individual here knows, that you can do nothing in law, or in the practical operations in the progress of a people that is contrary to that progress or the public sentiment controlling it. It does not make any difference what you enact in the shape of a law, the public sense of a country is what will shape its course. There are a great many laws in your States, and in the United States, passed twenty-five years ago, for the betterment of the Indians, that have never been thought of since, and for causes within yourselves. A law is perfectly worthless if it is not backed by the moral sense of the people that enacts it.

The idea of lands in severalty has been for the last fifty years a pet scheme for the solution of the question as to the civilization and the Christianization of Indians. It has been repeated and failed times without number.

I saw this evening an elderly gentleman, Commissioner Manypenny—who used to be Commissioner of Indian Affairs. While he was Commissioner of Indian Affairs, there were not less than 15 or 20 tribes that took lands in severalty, with the option of becoming citizens. Where are those tribes to-day? Reduced in number; reduced in morals; without spirit. They have been cast into the Indian Territory and given small reservations there. They took lands in severalty. At first they seemed to progress, which is perfectly natural; but now the order of things inspires a new spirit.

They believe in it at first; believing in it inspires them to try to work out its end; but just as soon as their environments are contrary to it, they lose courage, and it dies, and they want to get away. The surrounding settlements of Indian reservations, where the land has been divided in severalty, have invariably had such experience as to result in petitions to Congress to get rid of the worthless Indians; to move them away; on the ground that they not only don't work, but steal, and that they therefore cannot live with them. They have a demoralizing influence. You will find such reports in scores on your records—every instance has proven that.

I was very much gratified this evening to hear Miss Fletcher's report about her scheme. No more earnest woman have I ever met in her efforts to do good for the Indians. She has labored in good faith to carry out the plan she thought best for this people, but I could see pictured in her face, and in Mrs. Tibbles, the picture of despair. All the difficulties of Senator Dawes's policy are beginning to crop out. Five years, and there will not be one there.

Gentlemen, let me tell you and the American people, "Don't, of your own motion, repeat this mischievous and dangerous mode of trying to solve the Indian question;" don't undertake to divide the lands in severalty and extend a law that he and his traditions have no idea of and are opposed to. If you intend to do anything for the Indian you must teach him the virtues of these institutions that you have; all institutions have some virtue in them. Christian institutions have the highest virtue, and if they are taught in a proper way they will, through their Christian institutions, learn Christian ways and gradually become a civilized people.

You cannot civilize a people in a day; you cannot grow a nation in a day. The civilization of a man or a tribe means the bringing of a nation from a primitive condition. You cannot lift him up in a day, or in fifty years. If you do not wish your posterity to reflect upon a spectacle of an Indian people extinguished by your benevolence, by your efforts to lift him, false misguided efforts; if you do not expect posterity to regret your acts in years to come, let the Indian alone; take the method of Captain Pratt; take their children after being educated back to them; teach them to work; missionaries and all of you; any of you that want to; take all of them if you want to, and then let them, when they are educated, of themselves take their land in severalty, or do what they please. You cannot do this in a day. I tell you what you will see is a fact, by reference to the reports of the Commissioner of Indian Affairs, that in numbers of instances where the Indians have taken the lands in severalty, where the benefits of law have extended, that in every instance it has failed, and will fail to the end of time. You cannot treat with any particular people that are so much beneath you in civilization, and lift them to your level simply by a law. It is a thing that is impracticable; it never was done and never will be done. Mr. Duncan to-day pointed out the only method by which you can lift the Indian. You have to start with what is good in him and cultivate that. If he has no idea of property you have got to start that idea within him. You cannot clothe him from without with it. Of course it takes time. If Mr. Dawes, who has no doubt thought more about this subject than any of us here, has such grave doubts about the wisdom of the measure as to almost withdraw his support from the bill, why may not we? Why may we not? I warn you not to pass such a bill, or you will regret it. The time will come shortly when you can, no doubt, but don't be in a hurry. Wait for the Indian.

The Choctaw delegate to-day said all that was necessary to say; let the Indian alone. You have got enough law. Carry out the laws you have; enforce the treaties you have. If any individual has too much land—that is what all this means—tell him so. Go and tell him the truth, and tell him that: "We want some of it; we will pay you for some of it." Tell him the truth at once, because that is what this will result in. His land must go: tell him the truth; tell him: "You have got too much land; the advances of civilization do not allow of your occupying so much, I suppose; it must be used." Tell him the truth; don't tell him that you are going to lift him up to citizenship; give him land in severalty, and make him a Christian gentleman. You cannot do it. He has got to do it himself. That is all. [Applause.]

REMARKS OF MR. GATES.

We must be very patient with our Indian friends when we find that they do not have as full faith in the government of white men as we would like them to have. Unfortunately, we cannot be blind to the record; we cannot forget that the red men of this country have not been taught by such integrity of character and such unvarying observations of treaties and promises as we would like to have had them. We need not be surprised, therefore, that our friends are slow in learning to trust the white man. But what would the result be if the policy were adopted of waiting for the last man in the tribe before we move. When these gentlemen who speak to us with such eloquence; such persuasive force; men who have been educated by coming out of a nation, and coming up here to Washington to represent the interests of the

nation year after year, educated by being thrown into association with civilized men; when these educated Indians, who have been educated as we want to see others educated, tell us eloquently that they want to be let alone until the last man in the tribe steps out with them, I think they are asking that which is impossible. We must not forget that these five civilized tribes have been made what they are because there were self-denying, self-sacrificing Christian missionaries who went in among them and undertook the work by which they made the first step in civilization that they have made. We must not forget that their civilization has been based on Christianity; on the New Testament, and inaugurated by that work, that self-sacrificing work of Christian missionaries which must go on steadily after this measure that Mr. Dawes has in hand is carried. We must not forget either that these tribes have made this advancement under law, and under systems of law, planned just as closely as they could be planned after our States and United States systems.

In other words, they are where they are, because staying on their reservations, they have come just as near to being under our laws and customs as possible, holding together.

It has been said that the Indians do not desire to have these lands in severalty and to be made citizens. A member of our board who sits here has just told me that in recent visits to the schools in the Indian countries, that the boys whom he met there solicited opportunities to walk with him, and in such walks would inquire how they could get good teams and land in severalty; good white men's tools and white men's laws. It may be said that they were taught to speak thus by white men. Certainly; they were savages. They are being taught by civilized men, and they are rapidly evincing a disposition to lead civilized lives. Let us hold fast in considering these measures, to these central thoughts. The solution of the whole problem is in Christian civilization. We must not leave these men to their own devices after this law is passed; follow it up by earnest Christian effort. The public sentiment of this country can be trusted to see that neither the President nor the Secretary, nor the men they appoint, shall abuse the trust thus imposed upon them.

There has been a change within the last year in public sentiment. It is not so difficult now to get a paragraph in the papers about Indian rights as it was five years ago. There are more Christian people taking an interest now in the problem than there have ever been before.

I believe the time has come for us, trusting in God and these principles of law and Christian education that have vindicated themselves time and again in the history of the world, to go forward in support of these measures.

The resolutions were then discussed by Dr. M. E. Strieby, Hon. William McMichael, Mr. Price, Mrs. Tibbells, Mr. Porter, Mr. Blackburn, Mr. Pratt, Mr. Higgins, Miss Fletcher, Mr. Allen, Mr. Needham, Mr. Gates, Mr. Smiley, Mr. Tappan, and others.

At the close of the discussion, a vote was first taken on the substitute offered by General Porter for the last resolution introduced by the majority report, and it was rejected by a vote of 47 to 13.

A vote was then taken on the adoption of the majority report, and it being agreed to by a large majority of the popular vote, a vote by organizations was dispensed with.

The conference then adjourned sine die.

F.

THE DAWES BILL.

An act to provide for the allotment of lands in severalty to Indians on the various reservations, and to extend the protection of the laws of the United States and the Territories over the Indians, and for other purposes.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That in all cases where any tribe or band of Indians has been, or shall hereafter be, located upon any reservation created for their use, either by treaty stipulation or by an act of Congress or executive order setting apart the same for their use, the President of the United States be, and he hereby is, authorized, whenever in his opinion any reservation or any part thereof of such Indians is advantageous for agricultural and grazing purposes, to cause said reservation, or any part thereof, to be surveyed, or resurveyed if necessary, and to allot the lands in said reservation in severalty to any Indian located thereon in quantities as follows:

To each head of a family, one-quarter of a section;

To each single person over eighteen years of age, one-eighth of a section;

To each orphan child under eighteen years of age, one-eighth of a section; and

To each other single person under eighteen years now living, or who may be born prior to the date of the order of the President directing an allotment of the lands embraced in any reservation, one-sixteenth of a section: *Provided*, That in case there is not sufficient land in any of said reservations to allot lands to each individual of the classes above named in quantities as above provided, the lands embraced in such reservation or reservations shall be allotted to each individual of each of said classes pro rata in accordance with the provisions of this act: *And provided further*, That where the treaty or act of Congress setting apart such reservation provides for the allotment of lands in severalty in quantities in excess of those herein provided, the President, in making allotments upon such reservation, shall allot the lands to each individual Indian belonging thereon in quantity as specified in such treaty or act: *And provided further*, That when the lands allotted are only valuable for grazing purposes, an additional allotment of such grazing lands, in quantities as above provided, shall be made to each individual.

SEC. 2. That all allotments set apart under the provisions of this act shall be selected by the Indians, heads of families selecting for their minor children, and the agents shall select for each orphan child, and in such manner as to embrace the improvements of the Indians making the selection. Where the improvements of two or more Indians have been made on the same legal subdivision of land, unless they shall otherwise agree, a provisional line may be run dividing said lands between them, and the amount to which each is entitled shall be equalized in the assignment of the remainder of the land to which they are entitled under this act: *Provided*, That if any one entitled to an allotment shall fail to make a selection within four years after the President shall direct that allotments may be made on a particular reservation, the Secretary of the Interior may direct the agent of such tribe or band, if such there be, and if there be no agent, then a special agent appointed for that purpose, to make a selection for such Indian, which selection shall be allotted as in cases where selections are made by the Indians, and patents shall issue in like manner.

SEC. 3. That the allotments provided for in this act shall be made by special agents appointed by the President for such purpose, and the agents in charge of the respective reservations on which the allotments are directed to be made, under such rules and regulations as the Secretary of the Interior may from time to time prescribe, and shall be certified by such agents to the Commissioner of Indian Affairs, in duplicate, one copy to be retained in the Indian Office and the other to be transmitted to the Secretary of the Interior for his action, and to be deposited in the General Land Office.

SEC. 4. That where any Indian not residing upon a reservation, or for whose tribe no reservation has been provided by treaty, act of Congress, or executive order, shall make settlement upon any surveyed or unsurveyed lands of the United States not otherwise appropriated, he or she shall be entitled, upon application to the local land office for the district in which the lands are located, to have the same allotted to him

or her, and to his or her children, in quantities and manner as provided in this act for Indians residing upon reservations; and when such settlement is made upon unsurveyed lands, the grant to such Indians shall be adjusted upon the survey of the lands so as to conform thereto; and patents shall be issued to them for such lands in the manner and with the restrictions as herein provided. And the fees to which the officers of such local land office would have been entitled had such lands been entered under the general laws for the disposition of the public lands shall be paid to them, from any moneys in the Treasury of the United States not otherwise appropriated, upon a statement of an account in their behalf for such fees by the Commissioner of the General Land Office, and a certification of such account to the Secretary of the Treasury by the Secretary of the Interior.

SEC. 5. That upon the approval of the allotments provided for in this act by the Secretary of the Interior, he shall cause patents to issue therefor in the name of the allottees, which patents shall be of the legal effect, and declare that the United States does and will hold the land thus allotted, for the period of twenty-five years, in trust for the sole use and benefit of the Indian to whom such allotment shall have been made, or, in case of his decease, of his heirs according to the laws of the State or Territory where such land is located, and that at the expiration of said period the United States will convey the same by patent to said Indian, or his heirs as aforesaid, in fee, discharged of said trust and free of all charge or incumbrance whatsoever: *Provided*, That the President of the United States may in any case in his discretion extend the period. And if any conveyance shall be made of the lands set apart and allotted as herein provided, or any contract made touching the same, before the expiration of the time above mentioned, such conveyance or contract shall be absolutely null and void: *Provided*, That the law of descent and partition in force in the State or Territory where such lands are situate shall apply thereto after patents therefor have been executed and delivered, except as herein otherwise provided; and the laws of the State of Kansas regulating the descent and partition of real estate shall, so far as practicable, apply to all lands in the Indian Territory which may be allotted in severalty under the provisions of this act: *And provided further*, That at any time after lands have been allotted to all the Indians of any tribe as herein provided, or sooner if in the opinion of the President it shall be for the best interests of said tribe, it shall be lawful for the Secretary of the Interior to negotiate with such Indian tribe for the purchase and release by said tribe, in conformity with the treaty or statute under which such reservation is held, of such portions of its reservation not allotted as such tribe shall, from time to time, consent to sell, on such terms and conditions as shall be considered just and equitable between the United States and said tribe of Indians, which purchase shall not be complete until ratified by Congress, and the form and manner of executing such release shall also be prescribed by Congress: *Provided however*, That all lands adapted to agriculture, with or without irrigation, so sold or released to the United States by any Indian tribe shall be held by the United States for the sole purpose of securing homes to actual settlers and shall be disposed of by the United States to actual and bona fide settlers only in tracts not exceeding one hundred and sixty acres to any one person, on such terms as Congress shall prescribe, subject to grants which Congress may make in aid of education: *And provided further*, That no patents shall issue therefor except to the person so taking the same as and for a homestead, or his heirs, and after the expiration of five years occupancy thereof as such homestead; and any conveyance of said lands so taken as a homestead, or any contract touching the same, or lien thereon, created prior to the date of such patent, shall be null and void. And the sums agreed to be paid by the United States as purchase money for any portion of any such reservation shall be held in the Treasury of the United States for the sole use of the tribe or tribes of Indians; to whom such reservations belonged; and the same, with interest thereon at three per cent. per annum, shall be at all times subject to appropriation by Congress for the education and civilization of such tribe or tribes of Indians or the members thereof. The patents aforesaid shall be recorded in the General Land Office, and afterward delivered, free of charge, to the allottee entitled thereto. And if any religious society or other organization is now occupying any of the public lands to which this act is applicable, for religious or educational work among the Indians, the Secretary of the Interior is hereby authorized to confirm such occupation to such society or organization, in quantity not exceeding one hundred and sixty acres in any one tract, so long as the same shall be so occupied, on such terms as he shall deem just; but nothing herein contained shall change or alter any claim of such society for religious or educational purposes heretofore granted by law. And hereafter in the employment of Indian police, or any other employes in the public service among any of the Indian tribes or bands affected by this act, and where Indians can perform the duties required, those Indians who have availed themselves of the provisions of this act and become citizens of the United States shall be preferred.

SEC. 6. That upon the completion of said allotments and the patenting of the lands to said allottees, each and every member of the respective bands or tribes of Indians

to whom allotments have been made shall have the benefit of and be subject to the laws, both civil and criminal, of the State or Territory in which they may reside; and no Territory shall pass or enforce any law denying any such Indian within its jurisdiction the equal protection of the law. And every Indian born within the territorial limits of the United States to whom allotment shall have been made under the provisions of this act, or under any law or treaty, and every Indian born within the territorial limits of the United States who has voluntarily taken up, within said limits, his residence separate and apart from any tribe of Indians therein, and has adopted the habits of civilized life, is hereby declared to be a citizen of the United States, and is entitled to all the rights, privileges, and immunities of such citizens, whether said Indian has been or not, by birth or otherwise, a member of any tribe of Indians within the territorial limits of the United States without in any manner impairing or otherwise affecting the right of any such Indian to tribal or other property.

SEC. 7. That in cases where the use of water for irrigation is necessary to render the lands within any Indian reservation available for agricultural purposes, the Secretary of the Interior be, and he is hereby, authorized to prescribe such rules and regulations as he may deem necessary to secure a just and equal distribution thereof among the Indians residing upon any such reservations; and no other appropriation or grant of water by any riparian proprietor shall be authorized or permitted to the damage of any other riparian proprietor.

SEC. 8. That the provision of this act shall not extend to the territory occupied by the Cherokees, Creeks, Choctaws, Chickasaws, Seminoles, and Osage, Miamies and Peorias, and Sacs and Foxes, in the Indian Territory, nor to any of the reservations of the Seneca Nation of New York Indians in the State of New York, nor to that strip of territory in the State of Nebraska adjoining the Sioux Nation on the south added by executive order.

SEC. 9. That for the purpose of making the surveys or resurveys mentioned in section two of this act, there be, and hereby is, appropriated, out of any moneys in the Treasury not otherwise appropriated, the sum of one hundred thousand dollars, to be repaid proportionately out of the proceeds of the sales of such land as may be acquired from the Indians under the provisions of this act.

SEC. 10. That nothing in this act contained shall be so construed as to affect the right and power of Congress to grant the right of way through any lands granted to an Indian, or a tribe of Indians, for railroads or other highways, or telegraph lines, for the public use, or to condemn such lands to public uses, upon making just compensation.

SEC. 11. That nothing in this act shall be so construed as to prevent the removal of the Southern Ute Indians from their present reservation in Southwestern Colorado to a new reservation by and with the consent of a majority of the adult male members of said tribe.

Approved, February 8, 1887.

List of officers connected with the United States Indian service, including agents, inspectors, and special agents, also addresses of members of the Board of Indian Commissioners.

[Corrected to January 15, 1887.]

JOHN D. C. ATKINS, *Commissioner* 710 Tenth street northwest.
ALEXANDER B. UPSHAW, *Assistant Commissioner* 712 Tenth street northwest.

CHIEFS OF DIVISIONS.

Finance—EDMUND S. WOOG 400 Myrtle avenue, Le Droit Park.
Accounts—SAMUEL M. YEATMAN 1354 B street southwest.
Land—CHARLES A. MAXWELL 612 Q street northwest.
Education—JOHN A. GORMAN 1115 Seventh street northwest.
Files—GEORGE H. HOLTZMAN 920 R street northwest.

SPECIAL AGENTS.

WILLIAM PARSONS Hartford, Conn.
JAMES L. ROBINSON Franklin, N. C.
HENRY HETH Richmond, Va.
EUGENE E. WHITE Prescott, Ark.
HENRY S. WELTON Springfield, Ill.

INDIAN SCHOOL SUPERINTENDENT.

JOHN B. RILEY Plattsburg, N. Y.

INSPECTORS.

ROBERT S. GARDNER Clarksburg, W. Va.
ELI D. BANNISTER Lawrenceburg, Ind.
MORRIS A. THOMAS Baltimore, Md.
GEORGE R. PEARSONS Fort Dodge, Iowa.
FRANK C. ARMSTRONG New Orleans, La.

MEMBERS OF THE BOARD OF INDIAN COMMISSIONERS, WITH THEIR POST-OFFICE ADDRESSES.

CLINTON B. FISK, *Chairman*, 3 Broad street, New York City.
E. WHITTLESEY, *Secretary*, 1424 New York avenue, Washington, D. C.
ALBERT K. SMILEY, New Paltz, N. Y.
WILLIAM MCMICHAEL, 265 Broadway, New York City.
MERRILL E. GATES, New Brunswick, N. J.
JOHN CHARLTON, Nyack, Rockland County, New York.
WILLIAM H. MORGAN, Nashville, Tenn.
JAMES LIDGERWOOD, 835 Broadway, New York City.
WILLIAM H. WALDBY, Adrian, Mich.
WILLIAM D. WALKER, Fargo, Dak.

List of Indian agencies and agents, with post-office and telegraphic addresses.

Agency.	State or Territory.	Agent.	Post-office address.	Telegraphic address.
Blackfeet	Mont. Ter.	Mark D. Baldwin.	Piegian, Choteau County, Mont. Ter.	Fort Shaw, Mont. Ter.
Cheyenne River	Dak. Ter.	Charles E. McChesney.	Fort Bennett, Dak. Ter.	Fort Bennett, Dak. Ter.
Cheyenne and Arapaho	Ind. Ter.	Gilbert D. Williams.	Darlington, Ind. Ter.	Dodge City, Kans.
Colorado River	Ariz. Ter.	C. F. Ashley.	Parker, Yuma County, Ariz. Ter.	Yuma, Ariz. Ter.
Colville.	Wash. Ter.	B. P. Moore.	Chevelah, Stevens County, Wash. Ter.	Spokane Falls, Wash. Ter.
Crow Creek and Lower Brulé	Dak. Ter.	William W. Anderson.	Crow Creek, Dak. Ter.	Grow Creek, Dak. Ter., via Chamberlain.
Crow	Mont. Ter.	Henry E. Williamson.	Crow Agency, Mont. Ter.	Fort Custer, Mont. Ter.
Eastern Cherokee	Dak. Ter.	Robert L. Leatherwood.	Fort Totten, Dak. Ter.	Fort Totten, Dak. Ter.
Fort Berthold.	Mont. Ter.	A. J. Gifford.	Charleston, Swan County, N. C.	Charleston, N. C.
Fort Belknap	Dak. Ter.	Peter Konen.	Arlee, Mont. Ter.	Flathead Agency, via Arlee, Mont. Ter.
Fort Hall	Idaho Ter.	W. L. Lincoln.	Fort Belknap, Mont. Ter.	Bismarck, Dak. Ter.
Fort Peck	Mont. Ter.	Peter Gallagher.	Ross Fork, Bingham County, Idaho Ter.	Fort Assinaboine, Mont. Ter.
Grande Ronde	Mont. Ter.	Dale O. Cowan.	Poplar Creek, Mont. Ter.	Pocahontas, Idaho Ter.
Green Bay	Oreg.	John B. McClane.	Grande Ronde, Polk County, Oreg.	Poplar River, Mont. Ter.
Hoopa Valley	Wis.	Thomas Jennings.	Keshena, Shawano County, Wis.	Shoridan, Oreg.
Kiowa, Comanche, and Wichita.	Cal.	W. E. Dougherty, captain, U. S. A.	Hoopa Valley, Humboldt County, Cal.	Shawano, Wis.
Klamath	Ind. Ter.	Jesse Lee Hall.	Anadarko, Ind. Ter.	Arcata, Humboldt County, Cal.
Lemhi	Oreg.	Joseph Emery.	Klamath Agency, Klamath County, Oreg.	Fort Sill, Ind. Ter.
La Pointe	Idaho Ter.	Robert Woodbridge.	Lemhi Agency, Idaho Ter.	Klamath Agency, Oreg.
Mackinac	Mich.	J. T. Gregory.	Asland, Wis.	Camus Station, Idaho Ter.
Mescalero	N. Mex. Ter.	Mark W. Stevens.	Flint, Genesee County, Mich.	Asland, Wis.
Mission	Cal.	Fletcher J. Covart.	South Fork, Lincoln County, N. Mex. Ter.	Flint, Mich.
Najavo	N. Mex. Ter.	John S. Ward.	Colton, Cal.	Fort Stanton, N. Mex. Ter., via San Marcial.
Neah Bay	Wash. Ter.	Samuel S. Patterson.	Fort Delancey, Ariz. Ter.	Colton, Cal.
Nevada	Nev.	W. L. Powell.	Neah Bay, Clallam County, Wash. Ter.	Manuelito, N. Mex. Ter.
New York	N. Y.	Timothy W. Jackson.	Wadsworth, Washoe County, Nev.	Fort Townsend, Wash. Ter.
Nez Percés	Idaho Ter.	Wm. D. C. Gibson.	Akron, Erie County, N. Y.	Wadsworth, Nev.
Nisqually and S'Kokomish	Wash. Ter.	George W. Norris.	Lewiston, Idaho Ter.	Gowanda, N. Y.
Omaha and Winnebago	Nebr.	Edward Eells.	Lewiston, Idaho Ter.	Lewiston, Idaho Ter.
Ossage	Ind. Ter.	Jesse F. Warner.	Winnebago, Dakota County, Nebr.	Tacoma, Wash. Ter.
Pima	Ariz. Ter.	James I. David.	Pawhuska, Ind. Ter.	Dakota City, Nebr.
Pine Ridge	Dak. Ter.	Elmer A. Howard.	Sacaton, Pinal County, Ariz. Ter.	Coffeyville, Kans.
		Hugh D. Gallagher.	Pine Ridge Agency, Dak. Ter.	Casa Grande, Ariz. Ter.
Ponca, Pawnee, Otoe, and Oakland.	Ind. Ter.	E. C. Osborne.	Ponca Agency, Ind. Ter.	Pine Ridge Agency, Dak. Ter., via mail from Sydney Nebr.
Pottawatomie and Great Nemaha	Kans.	Charles H. Grover.	Silver Lake, Shawnee County, Kans.	Arkansas City, Kans.
Pueblo	N. Mex. Ter.	Melmoth C. Williams.	Santa Fé, N. Mex. Ter.	Silver Lake, Kans.
Quapaw	Ind. Ter.	John V. Summers.	Seneca, Newton County, Mo.	Santa Fé, N. Mex. Ter.
Quineault	Wash. Ter.	Chas. Willoughby.	Damon, Chelalis County, Wash. Ter.	Seneca, Mo.
Round Valley	Cal.	Chas. H. Yates.	Corvelo, Mendocino County, Cal.	Olympia, Wash. Ter.
				Ukiah, Mendocino County, Cal.

List of Indian agencies and agents, with post-office and telegraphic addresses—Continued.

Agency.	State or Territory.	Agent.	Post-office address.	Telegraphic address.
Rosebud	Dak. Ter.	L. Foster Spencer	Rosebud Agency, Dak. Ter., via Valentine, Nebr.	Rosebud Agency, Dak. Ter., via Valentine, Nebr.
San Carlos	Ariz. Ter.	F. E. Pierce, captain U. S. A.	San Carlos Agency, Ariz. Ter.	San Carlos Agency, via Wilcox, Ariz. Ter.
Southern Ute	Colo.	C. F. Stollstimer	Ignacio, La Plata County, Colo.	Ignacio, La Plata County, Colo.
Sisseton	Dak. Ter.	Israel Greene	Sisseton Agency, Dak. Ter.	Brown's Valley, Minn.
Standing Rock	do	James McLaughlin	Fort Yates, Dak. Ter.	Fort Yates, Dak. Ter.
Sac and Fox	Ind. Ter.	Moses Neal	Sac and Fox Agency, Ind. Ter.	Tulsa, Ind. Ter.
Sac and Fox	Iowa	Wm. H. Black	Montour, Tama County, Iowa	Montour, Tama County, Iowa
Santee	Nebr.	Charles Hill	Santee Agency, Knox County, Nebr.	Springfield, Dak. Ter.
Siltco	Oreg.	F. M. Wardworth	Toledo, Benton County, Oreg.	Corvallis, Oreg.
Shoshone	Wyo. Ter.	Thomas M. Jones	Shoshone Agency, Fremont County, Wyo. Ter.	Via Rawlins, Wyo. Ter.
Tongue River	Mont. Ter.	Robt. L. Upshaw	Ashland, Mont. Ter.	Rosebud, Mont. Ter.
Tule River	Cal.	C. G. Belknap	Porterville, Tulare County, Cal.	Tulare, Cal.
Tulalip	Wash. Ter.	Wilson H. Talbot	Tulalip, Snohomish County, Wash. Ter.	Seattle, Wash. Ter.
Union	Oreg.	Bartholomew Coffey	Pendleton, Umatilla County, Oreg.	Pendleton, Oreg.
Utah and Ouray	Ind. Ter.	Robert L. Owen	Muskogee, Ind. Ter.	Muskogee, Ind. Ter.
White Earth (consolidated)	Utah	Timothy A. Byrnes	White Rocks, Utah, via Green River City Wyo. T.	Price, Wyo. Ter.
Western Shoshone	Minn.	T. J. Sheehan	White Earth, Becker County, Minn.	Detroit, Minn.
Warm Springs	Nev.	John B. Scott	White Rock, Elko County, Nev.	Tuscarora, Nev.
Yakama	Oreg.	Jason Wheeler	Warm Springs, Cook County, Oreg.	The Dalles, Oreg.
Yakama	Wash. Ter.	Thomas Priestley	Fort Simcoe, Yakima County, Wash. Ter.	North Yakima, Wash. Ter.
Yankton	Dak. Ter.	John F. Kinney	Greenwood, Dak. Ter.	Greenwood, Dak. Ter.

List of Indian training and industrial schools and superintendents, with post-office and telegraphic addresses.

School.	State or Territory.	Superintendent.	Post-office address.	Telegraphic address.
Albuquerque	N. Mex. Ter.	P. F. Burke	Albuquerque, N. Mex. Ter.	Albuquerque, N. Mex. Ter.
Carlisle	Pa.	R. H. Pratt, Capt., U. S. A.	Carlisle, Pa.	Carlisle, Pa.
Chilocco	Ind. Ter.	Walter R. Braulman, Jr.	Chilocco, Ind. Ter., via Arkansas City, Kans.	Chilocco, Ind. Ter., via Arkansas City, Kans.
Salem	Oreg.	John Leo	Salem, Oreg.	Salem, Oreg., via Cornelius.
Fort Hall	Idaho Ter.	Joseph D. Everest	Ross Fork, Idaho Ter.	Pocatello, Idaho Ter.
Fort Stevenson	Dak. Ter.	Geo. W. Scott	Fort Berthold, Stevens County, Dak. Ter.	Bismarck, Dak. Ter.
Fort Yuma	Cal.	Mary O'Neill	Fort Yuma, Cal.	Yuma, Ariz. Ter.
Genoa	Nebr.	Horace R. Chase	Genoa, Nebr.	Genoa, Nebr.
Grand Junction	Colo.	William J. Davis	Grand Junction, Colo.	Grand Junction, Colo.
Lawrence (Haskell Institute)	Kans.	Chas. Robinson	Lawrence, Kans.	Lawrence, Kans.
Pawnee	Ind. Ter.	Hugh T. Gordon	Pawnee Agency, Ind. Ter.	Arkansas City, Kans.

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